

The Brooklyn Jewish Center Review

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JANUARY

1943

THE CENTER BULLETIN BOARD

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Lectures and Discussions held every Monday Evening During the
Season at 8:30 o'clock

JANUARY 25th

BONARO OVERSTREET

Poet, Author and Psychologist

Author of "The Poetic Way of Release," "Footsteps on the Earth," "A Search for a Self," and "Brave Enough for Life." Co-author with Harry Overstreet of "Town Meeting Comes to Town" and "Leaders for Adult Education." Bonaro Overstreet is the wife of the distinguished psychologist, Prof. Harry A. Overstreet.

Subject:

"How to Stay Alive As Long
As You Live"

. . .

FEBRUARY 1st

BURNET HERSHEY

Special correspondent to "The N. Y. Post." Has just returned to the U. S. from an aerial reporting tour of Britain, Portugal, North Africa, West Africa, South America, the Caribbean Islands and Bermuda.

While in England Mr. Hershey interviewed some of the leading men in that country, including Anthony Eden, Ernest Bevin, Gen. de Gaulle.

Subject:

"Personal Observations In
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BUY WAR BONDS AND STAMPS AT THE CENTER

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIV

JANUARY, 1943 — SHEBAT, 5703

No. 21

THE HAND OF FELLOWSHIP TO HEROIC RUSSIA

ALL Americans (with the exception of the fortunately few pro-Nazi saboteurs) feel a sense of the highest admiration for the heroic military achievements of the Russian armies and the high quality of their leadership. Together with this there goes a feeling of great obligation for the unparalleled sacrifices made by the Russian people in general. There has been nothing in this war to equal the physical destruction visited by Hitler's armies on Russia. All of Hitler's previous victims fell so quickly that material losses and even the losses of men were small compared to those suffered by Russia. Poland surrendered after seventeen days of fighting and only Warsaw was extensively damaged. France fell after thirty days and all of its major cities remained in a state of physical preservation. England stands; and almost as fast as the bombers have done their damage, so the British have made good their loss. In Russia, however, hundreds of villages and many large towns are charnel-houses of death and destruction.

The American people, always generous in their response to moral obligations, have magnificently responded to the claim upon their purses of the Russian people. We do not speak of the official program of lend-lease, for that lies in the province of treaties and contracts. Reference is made only to the voluntary contributions of individual Americans through Russian War Relief, Inc. This organization is headed by men and women who are the proponents of America's finest spirit. Its program, in intention at least, is as wide as is the spread of the destruction which it seeks to cure. The organization provides relief for the civilian population, funds for rebuilding, food for the starving and

medicines for the sick and wounded. Best of all, however, it furnishes tangible evidence to the heroic Russian people that in our common struggle they have not only the company of our official government, but the comradeship of the ordinary man and woman of America.

Every damage done to the German Nazi war machine by the Russians, *pro tanto*, decreases the scope of the American task in this respect. It is easily seen that there can be no limit to the payment by Americans of the obligations raised by such assistance. Our losses in man and money, we feel and pray, will be smaller because of the Russian struggle. Our help to them in money alone through the Russian War Relief is the cheapest form of repayment.

It is, therefore, a matter of gratification that the members of the Brooklyn Jewish Center will soon have an opportunity to contribute their share to this program of recognition and relief. A dinner has been arranged to take place on February 27th in the Auditorium of the Brooklyn Jewish Center for the benefit of Russian relief. If this dinner were to be merely another Russian benefit, it would stimulate, and at the same time, receive the unanimous support of our members. The dinner, however, will be noteworthy for another reason. The guest speaker will be Dorothy Thompson. Miss Thompson's achievement are such that to attempt to apply to her any one single descriptive classification is futile. She is a newspaperwoman, radio commentator, publicist and student of foreign affairs. Over and above all of these, she is and has for a decade been one of those few gifted people who, from the beginning, understood all of the implications of Nazism, exposed its pretensions, fought its ambition, and warned the world of

its terrible implications at a time when many well-meaning persons still thought it was possible, "to do business with Hitler." Miss Thompson warned them against their complacent acceptance of the Nazi regime. In her writings and radio speeches, she joined with Churchill (in England) and President Roosevelt (in America) in calling the world to prepare for an inevitable struggle with this modern Attila. It has been well said of her by Churchill: "You were clairvoyant."

It is a happy combination of circumstances that at the Center dinner for Russian Relief on February 27th, our members will be enabled at one and the same time to give practical testimony to their admiration for the Russian people and to listen to an address by this great woman. It is confidently expected that this occasion will be among the most noteworthy in the long history of the Center's contributions to notable causes.

—WILLIAM I. SIEGEL

ZVI HIRSCH MASLIANSKY —IN MEMORIAM

THE death of Rev. Zvi Hirsch Masliansky has taken from us one of the most gifted and one of the most colorful figures in Jewish life. There is no one who enjoyed a greater popularity among the masses of our people than did Masliansky. He enthused thousands of listeners, not only in America but in many lands of Europe and in Palestine. There was something irresistible in his oratory. While he spoke in Yiddish or in Hebrew, he could sway even those who were unfamiliar with these languages. You got the meaning of his words in the flash of his eyes, in the gesture of his hands, in the movement of every fibre of his body.

His great love was the Jewish people, and no one could interpret the hopes and the ideals, the sufferings and the miseries, the pains and the joys

Continued on next page

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Joseph M. Schwartz, President Emanuel Greenberg and Hyman Aaron, Vice Presidents David Goodstein, Treas. Max Herzfeld, Secy.
Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

of that people, more effectively than he. He gave a life-time of service to the rebuilding of Zion, to the revival of the Hebrew language, and to restoring new faith and added hope to the dry bones of Israel. He went to his eternal rest accompanied by the blessings and the gratitude of a grateful people.

—ISRAEL H. LEVINTHAL

A MAGNIFICENT JOB WELL DONE

ELSEWHERE in this issue we publish the first list of subscribers to the Mortgage Redemption Fund of the Center. The names are printed in the order of amounts contributed to the fund.

What is significant about the campaign is not only the magnificent sum raised to help clear the indebtedness on the Center mortgage, but that almost two-thirds of our married membership participated in it. It speaks volumes for the spirit of loyalty of our membership and their sympathetic understanding of the great task imposed on them. The eagerness with which they came forward in their desire to help is something any institution would justly be proud.

The major part of the appeal is completed. A comparatively small balance must yet be raised. The drive will be continued until every member affiliated with the institution will have done his full share, and until the entire amount required is raised. At an opportune time in the very near future the campaign will be relaunched until, God willing, we shall reach the happy moment when the mortgage on the Center building will become a thing of the past.

The Center is deeply grateful to those who participated in the campaign and, in publishing their names, we give public recognition to their readiness to answer the call of a remarkable undertaking.

—JOSEPH GOLDBERG

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"JUST BETWEEN OURSELVES"

"ביןנו בלבד"

An Intimate Chat Between Rabbi and Reader

THE recently enacted regulations prohibiting pleasure driving in automobiles should give us much food for thought. Why were such regulations necessary? Do not the American people know that they are at war? Do they not realize that every gallon of oil and gas is so vital to the army, particularly in those distant lands where our boys are fighting so heroically? Why then were these regulations necessary? Why did not the American people, of their own accord, shun all pleasure driving? Why did we have to resort to laws in order to bring about this saving of a most essential war commodity?

The answer to all these questions is quite simple. The trouble with most of the American people in their attitude towards the war is that they do just what is asked of them not *more* than what is asked of them. But it is just this little word *more* that makes all the difference in the world between hastening and delaying the day of victory for the Allied Nations.

When the authorities said that automobilists of the A category may use 3 gallons of gasoline a week, people felt that it was alright for them to use these three gallons indiscriminately—for theatre going, for dances and for general pleasure driving. They did not stop to think that though the government did make this allowance, we were, nevertheless, depriving our armies and our navies of its use. Few thought it worth while to sacrifice their comforts and *not* to use even the amount allotted. The writer of these words would often stand in astonishment at the sight of men and women emerging from their automobiles to shop at our neighborhood stores or to go to a movie or a bank.

Once we know that a certain article is needed by the armed services then, even if the government allows its use with certain limitations, the attitude of every truly patriotic citizen ought to be to refuse to make use of that article except under the stress of an emergency. Using an automobile because we want to appear at an affair in formal attire is not an imperative need. It is a luxury, unnecessary and

unbecoming in these days. If one must wear formal attire, then he or she can use the subway in order to get to the affair. I repeat, even if the government allows the use of the automobile in certain cases, we ought to go beyond these allowances and guide ourselves by the principle of abnegation, when such abnegation can help, and hasten the winning of the war.

The use of the automobile is but one example of the principle I am endeavoring to state. It applies to every phase, to every activity of life, to the use of any and every article or commodity that may be needed for the success of the war.

In that fine drama now being shown in one of the New York theatres, "The Eve of St. Mark," there is depicted a scene on a Pacific island where a small group of surviving American soldiers are left to guard that stormy little territory from the attacks of the Japanese. They receive word from the commanding force that they may withdraw, since there is little chance for their small group to hold out against the overwhelming larger force of the enemies. These brave lads are given permission to withdraw and save their lives. But all of them decide to cling to their post, to do more than is expected of them, and thus satisfy their own conscience that they are giving all of themselves in behalf of their country.

That is the spirit which all of us must emulate. That is the spirit which will win for us this war and bring us faster to the days of peace. Not to do only that which we are expected to do, but to do *more* than we are expected to do! The Jews have a word for it. Not *Din*, only what the law demands or allows, but *Lifnim Meshurat Ha-Din*, to do *more* than the law asks, to go beyond the demands of the law. It is this principle that must guide all our efforts and all our tasks if we truly want to help our boys achieve a victorious peace.

Israel H. Levinthal

ZVI HIRSCH MASLIANSKY

By JACOB S. MINKIN

Rev. Masliansky died on January 11. Here is a description of his personality and his work by a distinguished author and scholar.

ONE likes to begin an appraisal of Zvi Hirsch Masliansky by considering his outward form; for his physical no less than his mental and spiritual qualities were characteristic of the man, characteristic of the impression he made and the power with which he swayed and moved audiences. His body and his accomplishments were identical. Both were drawn from the spirit of the man and the extraordinary gifts he possessed.

Look at his picture. A massive head that could inspire painters and sculptors, set on a sturdy frame and surrounded by a great shock of hair that defied the use of brush or comb; a small tapering beard which, fortunately, was not allowed to conceal a genial and beaming face, and eyes that could be stern, but almost always were kind and smiling. He could not escape attention anywhere, no matter in what gathering he found himself. People were always about him, no less to see him and to look at him than to hear him speak.

Such a man might have easily been mistaken for an artist. And an artist indeed he was—an artist of the pulpit and the platform.

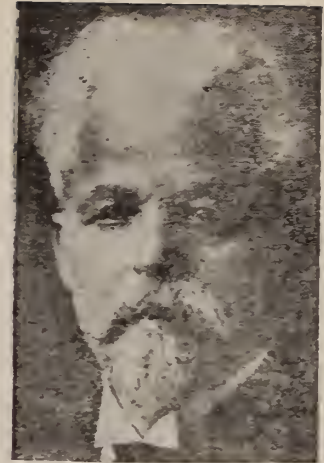
One remembers those Friday nights at the Educational Alliance where he ruled as monarch of the pulpit for many years. The sky may have been clear or laden with clouds, the air may have been balmy or sharp with frost, but always, always there were queues of people, five or six abreast, who waited for the door to open. They were not the sophisticated folk of the old-time East Broadway, members of the literary and socialist circles with which the Jewish scene of the East Side was then filled, but for the most part plain and simple men and women, many of them recent arrivals from Europe, who came to hear the man who had become a legend to them in the old home. They had suffered; they were lonely; in their minds were the recollections of the

old life, and in Masliansky they expected an echo of what they had known, of what they had seen, of what they had gone through. They watched eagerly all week on the bulletin board and in the Yiddish papers for the familiar legend, *Masliansky Yedaber*, "Masliansky will Speak," and as often as they found it, there was a cheerful, warm feeling in their hearts, for they knew that he would not disappoint them.

And usually he did not disappoint them, for he was not only a master of the spoken word but he had a master-knowledge of men, his men, the men to whom and for whom he spoke. He knew what they wanted, what they needed, what they had come for; and he gave it to them with his heart, his voice and his body. Yes, his body; for his body too spoke; everything in him spoke. He could play on the emotions of his audiences as an artist plays on the strings of his violin. He could make them laugh, he could make them cry, he could raise them to heights of hope and cast them into depths of despair.

His people called him *Matif Leumi*, a Folk Orator. There were many other qualities to the man, many other services he had rendered to his people, but it is as *Matif Leumi* that he will be remembered longest. For it was his knowledge of the people and the dramatic intensity of his conviction which influenced his hearers most. He gripped and swayed the heart rather than the mind. People came to him to be moved and inspired rather than to be informed and enlightened. Things he felt deeply, sincerely, terribly, he could convey with unfailing effect. He sensed the dramatic value of events and situations rather than their deeper implications. This is why when people went away after a particularly stirring oration they found almost nothing to repeat. He was himself—his manner and personality—part of his sermons and lectures, their most vital and effective part, without which they were as flat and as dry as a withered leaf fallen from a tree.

Masliansky spoke almost always extemporaneously, and hardly ever from



Zvi Hirsch Masliansky

notes. The word, the epigram, the happy turn of a phrase, came to him spontaneously, without any effort. His inherent strength lay in the Yiddish idiom in which all his sermons and addresses were delivered, although he also spoke in Hebrew. It was the language in which he excelled, the only language in which the Jewish sigh with all its pathos, can be expressed. Attempts to dress him up, to translate his sermons into English, have singularly failed. For Masliansky could not be translated; his form and manner of his speaking were unique, not his thoughts or ideas. In this respect he could not vie with other Yiddish orators, the late Dr. Shmarya Levin, for instance, whose flow of thought and eloquence might be appreciated in any language. Not even the Yiddish printed texts of his sermons give the full measure of his spoken word. They lack the glow and warmth of the man who delivered them.

To do Masliansky full justice, one might say that he was not so much a preacher as a lecturer, the platform rather than the pulpit having been the place where he felt himself most comfortable at home. Although the Jewish world knew him and the telephone book lists him as "Reverend Masliansky," there was little of the Rabbi or *Maggid* about him. His manner lacked the exhortative tone; it was colorful and poetic rather than didactic, in-

tended to rouse rather than to instruct.

Maslansky was a *Matif Leumi* in a still other sense. He was among the pioneer preachers of the Jewish national ideal. He was a Zionist decades before Baele and Dr. Herzl's "Judenstaat." Zionism came to him from the East and not from the West, from the cheder in which he received his learning, from his preoccupation with the Bible, from his love and study of Jewish history and literature, from the great heart of the masses from which he came, from the misery and suffering of the people which he had himself felt and experienced. It came to him from all these things; it influenced his life; it colored his career; it made him a bond-slave to its ideal. He started out as a Hebrew teacher in the little town of Slutsk where he was born in the year 1856, and pursued his profession for some time. He studied hard, read a great deal, mastered what of modern Hebrew literature then existed; the great Hebrew writers, thinkers and poets were either not yet born or were still in their swaddling clothes. But once the ideal of a Jewish Homeland in Palestine came to his life, everything became changed for him. He left off teaching and took to preaching—he the shy young man who had never mounted a pulpit!

There were the pogroms of 1881 to sober him. First there were dark forebodings, then veiled threats, afterwards open and shameless riots in which neither age nor sex was respected. The Jewish quarters were invaded, dwellings were demolished and burned, fleeing Jews were beaten and slain; by design, police and troops arrived too late to be of any help. The effect of what had happened was electrical on young Maslansky as it was on most sensitive Jews. He was grim and angry. He had made up his mind. He had found his life; he had discovered his ideal; he became a pilgrim for Zionism. He went about preaching Palestine wherever he could find an audience. He spoke in synagogues, at private meetings, in homes when he could get people to listen to him. He travelled clandestinely, used pious phrases to cover up the meaning of his words, for meetings and talks of that kind were strictly forbidden in the land of the Czars. He was a good speaker, and he improved as time went

on. Hundreds of small towns and communities were on his itinerary, but also such large and Jewishly populated cities like Pinsk and Odessa.

Soon the youthful idealist became a popular preacher. He was welcome to the pulpits of large synagogues, and he gained a following. Many of the Zionist leaders of the present and the past generations were either his pupils or were inspired by him. Among them was Dr. Chaim Weizmann, then a promising young man, a *Maskil*, and an ardent Jewish nationalist. They were captivated by his personality and the fiery eloquence of his words. He more than preached to them; he breathed his very soul into them. It was from such material that the early band of Zionists was recruited. It is a pity that although here and there snatches of Maslansky's life have appeared, the full record of his colorful and eventful career was never made public. What material it would contain for the future historian of Zionism!

In 1894 he left Russia and came to England. His free spirit needed a free tribunal to express itself. But he had not found England congenial to him. English Jewry was under the domination of a spiritual hierarchy with the Chief Rabbi as the Jewish Bishop so to say. There were advanced spirits in England, but they had not yet come to the fore. The guidance or misguidance of Anglo-Jewish affairs, was in the hands of a small group of rich and powerful Jews, and they were not in mood for any such preaching as that of Maslansky. Dr. Theodore Herzl had not yet appeared before the Maccabean Club under the patronage of Israel Zangwill. He, therefore, left England and came to New York in the following year.

In the crowded and submerged life of the ghetto where every basement led to a scholar, every dingy and smelly hall to a poet, and almost every ragged man picking his way through the misery of its street was a student of the Law, Maslansky was an instantaneous success.

Maslansky was now in suitable company; he had come into his own; the cafes of Canal Street were humming till long past midnight with the enthusiastic voices of poets, actors, playwrights, editors, writers, scholars and *glat nudniks*. Steaming cups of coffee and foaming glasses of beer,

were left untouched because of the interminable discussions on the theatre, the drama or world revolution. Poets like Imber, Dolitzky and Rosenfeld, humorists like Rosenzweig, playwrights like Jacob Gordin, actors like Kessler and Moshkowitz, novelists like Shaikewitz, better known as "Shomer," are some of the names of this select group. Every one of the five daily Yiddish newspapers had its representatives there.

Maslansky burst like a new comet upon this group. True, he was neither poet, nor actor, nor playwright, nor novelist; but he had the power of expression and was an impassioned orator. The "intellectuals" looked askance at him, for he had no plans of world revolution under his hat, and the Hebrew "illuminati" had all but snubbed him because, as yet, he had produced no work of verse or prose to prove his worth. If they went to hear him, it was to sneer at the man whose sole power lay in his tongue. Soon, however, their ridicule changed to appreciation, for say what one will, he had power over the masses who, Friday night after Friday night came to hear him, and many other nights in between. His Friday night addresses became so popular that he was in serious competition with the Yiddish theatres in the neighborhood.

One wonders how comfortable he was in his position at the Educational Alliance, with a board of directors of assimilationist tendencies whose sole purpose in maintaining the institution in the heart of the Jewish East Side was to assimilate, or as they called it, to Americanize, the foreign-born Jews? But no matter what their object may have been or what high hopes they may have staked on Maslansky to accomplish their purpose, he went his way undisturbed. He continued to preach Zionism with the same heat and fervor as he had done in Russia, in England, and wherever he could obtain a hearing. He even made friends and won admirers among many of the most rabid anti-Zionists. He enjoyed the confidence of Jacob H. Schiff; Louis Marshall had often consulted him on communal matters, and Isidore Straus was among his closest friends. These men so admired his good judgment and tact that, when the need was felt for a new Yiddish daily newspaper, he was entrusted

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SINCE the outbreak of the war Malta, headquarters of Britain's Mediterranean Fleet, has been the object of overwhelming Nazi bombardment. Apart from lives, old relics and mediaeval landmarks have disappeared. Crete has suffered no less in its way. Jewish life on these islands has perforce borne the same brunt of war.

Now is the time to recall from the wreckage the traces of Jewish life on those and similar islands. Not unlike the history of Jewry itself, the Jews of the Mediterranean littoral in particular have been dispersed to all the isles and islets of that sea.

Gibraltar—from the time when it became a British stronghold—has possibly been the most significant Jewish stronghold as well. The Jewish settlement of Gibraltar is assigned to the period immediately after the British occupation in 1705—although Marranos had attempted unsuccessfully, to establish it as a refuge in the 15th century. Most of those Jewish settlers, who were Sephardic, came from the Moroccan coast. Their first synagogue—Etz Hayyim—was founded in 1759. At that time the community numbered about 600. This number grew rapidly—by infiltration of Sephardic settlers, by migrants from Morocco, Leghorn, Amsterdam and England itself.

In 1859 Gibraltar Jews offered shelter to some 3,000 Jews from the Barbary coast. With characteristic generosity the Gibraltar Jews gave assistance, periodically, to other refugees as well, particularly in 1907, to the Jews of Casablanca.

Orthodoxy is widespread and rigidly observed by Gibraltar Jewry. No theatre is open on Friday evening. In Main Street, Jewish shops are closed on the Sabbath and on religious holidays. At present there are four synagogues, although the population is less than one thousand.

As usual, under whatever conditions, Jewry thrusts itself into prominence. Among Gibraltar notables was Aaron Cardozo, diplomat, and consul for Tunis and Algiers, who was sent, early in the nineteenth century, to conclude a treaty with Sidi Mahomed, Bey of Oran. Lord Nelson gave Cardozo the use of a frigate for his mission.

Another prominent Jew was Judah Benoliel—who acted as the secular

representative of Gibraltar Jewry. He arbitrated a dispute between the King of Sardinia and the Sultan of Morocco. Benoliel's distinguished appearance won him the name of "King of Gibraltar."

Not far from Gibraltar lie the Balearic Islands—that furnished such skilled slingers to the Roman armies. The largest of these islands—Majorca—is still the home of Jews descended from Spanish Marranos. Toward the close of the fourteenth century the Jews of Majorca were "converted"—by torture and threat of death. Since then the Majorca Jews—who are of marked Semitic look and bearing—always kept apart from non-Jewish circles on the island. In the city of Palma the Jews have their own quarter. They inter-marry only with their own kind. By the Gentiles they are known as *chuetas*.

Malta has a long Jewish tradition dating back to Phoenician traders, to Roman days, and to the early Christian eras. Candelabra with Hebrew inscriptions and similar Judaic relics have been unearthed. In the Middle Ages Malta was a refuge for Sephardic Jews escaping from the Inquisition. The Jewish community—called *Judaica* or, in Arabic, *Aljama*—consisted of traders, shopkeepers, and also medical men who rose to prominence. There were periods of expulsion, civic and political restrictions, slavery, imprisonment. Waves of conquest by different racial groups swept the island. There is still a cemetery recalling Arab influence. It is called *Kebir el Lhud*—Burial Place of the Jews.

The present population is infinitely small, consisting of only a bare handful of Jewish families. There is still the synagogue; and the memory of a turbulent history.

Sicily holds a history of Jewish repressions, persecutions, excessive taxation—from the sixth century to the culmination of banishments and vio-

The Picturesque History of the Jews of the Mediterranean, African and Western Hemisphere Islands

ISLAND JEWS

By DR. HARRY E. WEDECK

lence in the fourteenth. The Jewish population has since been negligible.

Sardinia, on the other hand, had a Jewish settlement as early as the first century, when the Emperor Tiberius banished 4,000 Jewish youths to the island. Throughout Sardinian history, Jews—strangely enough—were treated with no discriminatory distinction by the Romans; while the advent of Christianity brought in its wake banishments and temporary recall; massacre, persecution, and continual conflict. As in Sicily, the Jewish population is now of small significance.

At the eastern end of the Mediterranean lies a large, disparate cluster of Greek islands—some so small as to be uninhabitable; others encrusted with centuries of historical experience. Here too the Jews—however ineffectually—made their home. Even the smallest Aegean islands were sought as a refuge. Thus Cephalonia—in the Cyclades—has a settlement of Sephardic Jews. In Crete—also known as Candia—the Jewish settlements, dating from the centuries before the Christian era, were reasonably treated by the Romans. Successively, the island was in the hands of Saracens, Byzantines, and Venetians. In the middle centuries Spanish exiles increased the Jewish communities. Intellectual activities flourished—in medicine, pure scholarship, philosophy. One of the most notable members was Joseph Solomon Delmedigo, physician, linguist, traveler. Now there are some 200 families—in the cities of Khania, Retimo, and Candia. Before the Nazis came they were small traders, craftsmen, fishermen.

Even in ancient Greek days there were Jews in Cyprus. In their history flames the uprising against the Romans under Trajan. Later, the Jews adjusted themselves to the island. In the middle ages that inquiring traveler, Benjamin de Tudela, found his co-

religionists well established there; a prominent figure—in the early 16th century—was Moses ben Joseph Arovas, a physician. In the late nineteenth century attempts were made to colonize the island with Rumanian Jews, but these attempts were consistently abortive. Now there are only a few families. Greek is spoken by the Jews; and also Judaeo-Spanish, known as Ladino.

Corfu experienced waves of immigration—from Greece, the Levant, and Italy. In the fifteenth and sixteenth centuries, Spanish migrants added to the numbers. There are thus layers of divergent cultures among the Jews of this island—Greek synagogues; Greek names such as Moustaki and Naxon; Spanish infiltrations and customs; Italic dialects. Each national group has its own synagogue and preserves its own antique body of mores. There were, among the Corfu Jews, wealthy oil merchants, small dealers and craftsmen.

In Rhodes—the mediaeval headquarters of the crusading Knights—Jews were crowded into a labyrinth of cube-shaped houses, next to the Turkish quarters. Their traditions run back to the second century before the Christian era. Their history, too, is closely knit with that of the secular history of the island. During the Crusades, under the Knights Hospitallers, the Jews were exiled. Benjamin de Tudela mentions the Rhodian community as flourishing, numbering some 500. There are two imposing synagogues, together with a number of smaller ones. In public life Jews were well represented, notably the Menasche family. For the most part, however, the community were boatmen, fishermen, dock workers.

In 1937 the French Colonial Minister Marius Moutet suggested Madagascar as a settlement for victims of racial and political persecution by the Nazis. In the seventeenth century a French traveler—Flacourt—wrote of Jewish habitation on the island. The community—Zaffe-Hibraham—which means the race of Abraham—practised circumcision, celebrated the Sabbath, sacrificed cows, bulls, goats; knew, traditionally, that they had settled before the Babylonian captivity or that they were the descendants of those who remained in Egypt after the Exodus. Common names among them were Isaac, Joseph, Noah, Jacob. They

knew of those names as belonging to the patriarchs; they had not heard of Jesus. Now radical and historical links with ancient Jewry have become blurred and weak.

Even in the islands of the Western Hemisphere the Jews sent their quotas, driven either by commercial enterprise or—as in the case of the Inquisition's victims—by forced migration. There are Jews consequently in Cuba, in Haiti, even in the obscure islands of the Caribbean.

In the Dutch West Indies is the island of Curacao, known for its thriving port of Willemstad. Sun-dried, the town still retains its Dutch flavor in steel-gabled houses, dormer windows, and general old-world air. The official language—Papiament—is a mixture of Dutch, Indian, English Spanish, and Portuguese. There is considerable Jewish commerce here. Until the Nazis swarmed into Holland, orange skins were sent to that country to flavor the Curacao liqueur. Among the oldest and most prominent mem-

bers of the Willemstad community—there is a population of about four hundred—are the Maduros, the Jewish banking family of Portuguese descent.

Martinique—in the French West Indies—had, early in the seventeenth century, a colony of Dutch Jews. Repeated attempts were made, during that century, by the Jesuits, to drive them from Martinique and the smaller contiguous islands; but unsuccessfully. Toward the close of the century, however, Jews were expelled from the island. In the 18th century a return was permitted to the Jews. A French Jew of Bordeaux—which had commercial relations with the West Indies—a certain David Gradis, established a business branch at St. Pierre, in 1722. By the middle of the century the number of Jews had greatly increased, with consequent impositions of severe civic disabilities. Until the French Revolution. Since then, the Jews of Martinique—mostly engaged in commerce—have been on a political par with the rest of the islanders.

THE ARAB POLITICIANS COMMENT ON NAZI ATROCITIES

IN keeping with the Nazi sneer that the present outcry against the Jew-extermination plot was only a trick to gain extra Christmas trade for the "Jewish chain stores," the Arab politicians in Palestine, as reflected in their press, saw in the Jewish *cri de cocur* nothing but "political trading," and endeavored to alienate non-Jewish sympathies by the lying allegation that Jews themselves were silent when it was only other people who were suffering. Even those Arab papers which refrained from these mean tactics could not find it in their hearts to utter a word of commiseration for the plight of a people so often described as the Arabs' kinsmen. The similarity between the reaction of the Arab journals and that of the Nazis to the Jewish martyrdom is, of course, not to be wondered at, seeing the close association that has existed between the Arab politicians and their Axis "friends." But it is at least highly doubtful whether it represents the true feelings of the Arab masses themselves, who are by nature kindly and warmhearted. To insinuate

that it does is to do Arabs, in the mass, a grievous wrong.

The truth of the matter is that the press in question is either engaging in "political trading." It fears that sympathy for the Jews will end with an appeal for the opening of Palestine to those of the victims who may escape from the Nazis' clutches. And so it argues that if Jews are to be salvaged it must be by other countries and not by the once-Jewish land in which Jewish immigration has created such prosperity that the Arab population has doubled since large-scale Jewish arrivals began.

—From *The London Jewish Chronicle*

The Nazi government reports that hundreds of towns in occupied Poland have been made free of Jews. A number of ghettos in important cities have been abolished because no Jews remain there: The Warsaw ghetto is now the only ghetto in central Poland, in addition to 12 ghettos in Galicia. Before the Nazi occupation, the Jews lived in about 700 cities and townships in Poland.

RECENT BOOKS OF JEWISH INTEREST

"Who Crucified Jesus?"

By Solomon Zeitlin, Harper & Bros.

THE author of this work is professor of Jewish History at Dropsie College, in Philadelphia, and also at the Yeshiva College in New York. He is one of the outstanding and recognized authorities of the period of history with which this volume is concerned.

Professor Zeitlin presents a theory regarding the question, "Who Crucified Jesus?" which, if properly understood by the non-Jewish world, would put an end to the cruel charge that has been hurled at the Jewish people throughout the centuries.

The author, by going to authoritative sources, proves that the Sanhedrin which filed the charges against Jesus before Pilate was not the religious Sanhedrin which functioned regularly for all religious matters, but an altogether different Sanhedrin—a political body which dealt solely with political offenders against the State. The members of this political Sanhedrin were appointed by the ruler, and later, when Rome was in power, by the High Priest. The High Priest in turn owed his position to the Procurator of Rome. The members of this Sanhedrin were merely puppets carrying out the wishes of the rulers.

Professor Zeitlin gives us a graphic picture of the entire era that led up to the crucifixion. He tells of the heroic attempts on the part of Jewish patriots to break the chains of the cruel Roman domination, and of the strong hand wielded by the Procurators and their hirelings in crushing the first signs of such rebellion.

Again, through historic sources, Dr. Zeitlin proves that Jesus was tried not as a religious but as a political offender, and therefore was summoned before this political Sanhedrin. Both the High Priest and the members of the political Sanhedrin, being dependent on the Roman Procurator, proved obedient servants to their masters. Some of them were even ready to exterminate Jews who raised arms against their conquerors. They did not represent the Jewish people; on the contrary, they worked against the wishes of the masses in the interest of Rome.

Reviewed by DR. ISRAEL H. LEVINTHAL

This reviewer will have another opportunity to discuss this book in a forthcoming pulpit address. The full import of Dr. Zeitlin's work can be appreciated only by reading all of it, getting the entire panorama of that period, seeing the sources quoted from Rabbinic as well as from early Christian authorities. It is a scholarly book, yet written in such a popular style that the intelligent layman can enjoy it. It is a book that should be welcomed by Jew and Christian alike.

"The Meaning of Marriage and Foundations of the Family—A Jewish Interpretation." By Rabbi Sidney E. Goldstein. Bloch Publishing Company

This is a revised and greatly enlarged edition of a work published three years ago, and reviewed in these columns at that time. The fact that the first edition was completely sold out is evidence of the need of such a work and the excellence of the treatment of the theme by Dr. Goldstein.

The book combines the Jewish interpretation of marriage and family life with the findings of modern social science, and is thus unique in this important sphere of study. The new edition has a number of additional chapters dealing with such interesting subjects as "The Unmarried," "Chastity," "Other Relatives," "War, Marriage and the Family," and "Prediction—Success or Failure." Dr. Goldstein has also introduced additional case material into the chapters included in the original edition.

Dr. Goldstein, who is Professor of Social Service at the Jewish Institute of Religion, and chairman of the Jewish Institute on Marriage and the Family, is one of our leading authorities on marriage and family life. His aim, as set forth in this book, is "to encourage men and women to prepare themselves more adequately for marriage and family life." "The Meaning of Marriage and Foundations of the Family," will accomplish just this, and will help young and old to have a clearer understanding and a better appreciation of the ideals that

must serve as the foundations for marriage and family life. It is a book that should be put into the hands of every young man and woman contemplating the vital articles of matrimony.

"Select Readings in Hebrew Literature." Edited and arranged by Rabbi Mordecai H. Lewittes and Dr. Harry Blumberg. Hebrew Publishing Company

This volume has been prepared specifically to meet the needs of the students of Hebrew in our public schools and colleges who have had preliminary Hebrew instruction for about two years. It will be welcomed by all students and readers of Hebrew because of the excellent selections the editors have made from the vast realm of our Hebrew literature. You will find here readings from the Bible and the Talmud, from the works of the middle ages, from the more recent Haskalah period, and from the modern period of the Hebrew renaissance.

There is a brief explanatory note before each period, giving the essential characteristics of the literature of that era. Well prepared exercises and vocabulary follow each chapter, and at the end of the book there is a Hebrew-English dictionary of all the words found in the book.

Both the authors are teaching Hebrew in our high schools—Rabbi Lewittes in the Thomas Jefferson, and Dr. Blumberg in the James Monroe. The book is beautifully printed, excellently illustrated. This is a work that will do much to further a knowledge of our Hebrew language and literature.

"HERR MEYER"

Among Germans, Marshal Goering is generally referred to these days as "Herr Meyer." It seems they haven't forgotten that speech of Goering made to the Ruhr miners in the early days of the war, when he promised: "Germany is bomb proof. If ever your work should be disturbed by the R.A.F., or a single British bomb should fall on German territory, then my name is Meyer."

—from *Newsweek*

A GREAT deal of dishonest journalism, combined with a tendency of many to be influenced by superficial evidences, has so obfuscated the subject of Jews as great composers that a great many famous composers are today accepted as Jews even though they did not have the remotest connection with our race. As one who has done a great deal of research in this very field in this country and in Europe, I should like, once and for all, to throw some illumination upon a sadly confused subject.

Our greatest composer was, of course, Felix Mendelssohn—one of the towering figures in Romantic music—in whose veins flowed the Jewish blood of his grandfather, Moses Mendelssohn. Before Mendelssohn only one great creative figure is deserving of our attention. He is Salamone Rossi, a composer of great stature, who deserves to be better known. Rossi, who called himself "Ebreo" ("The Hebrew"), was born in Mantua in 1587 and died in the same city in 1628. He was a court musician to the Duke of Mantua, and in that post fulfilled a historic role. Besides being one of the most gifted of contrapuntal composers, he was also a pioneer who might be considered one of the parents of chamber music.

There were other Jewish musicians in the court of Mantua (Allegro Porro and Abramo Della Arpo Ebreo) as well as in the court of Pope Leo X (Giovanni Maria, Jacopo Sansecolo), but these composers have long since been forgotten and need not detain us.

In the field of opera, the following Jews were of far-reaching influence and importance: Karl Goldmark, Jacques Halevy, Giacomo Meyerbeer, Jacques Offenbach. Karl Goldmark wrote a remarkable opera called "The Queen of Sheba" which is drenched with Oriental colors. Jacques Halevy is best known, of course, for his masterpiece, "La Juive," familiar to every lover of grand opera. Meyerbeer—one of the great contributors to operatic literature—produced a series of masterpieces, including "Les Huguenots," "Le Prophete," and "L'Africain." And Offenbach, of course, was the incomparable master of operabuffa, though his grand opera, "Tales of Hoffmann," is a classic.

At this point, I should like to

*Was Wagner A Jew? Ravel?
Here is an Authoritative Guide
for the Perplexed.*

WHO ARE THE JEWISH COMPOSERS?

By DAVID EWEN

raise the name of Georges Bizet, composer of "Carmen," who has frequently been spoken of as a Jew. Bizet was married to a Jewess—the daughter of Jacques Halevy. On this basis, many have ascribed a Jewish origin to Bizet which all modern research denies. I have discussed the subject with musicologists in Paris as well as with some Jewish organizations there, and they all insist that there is no Jewish blood in Bizet.

Among the great instrumental composers who were undeniably Jewish were: Stephen Heller (a talented composer for the piano), Gustav Mahler, Moritz Moszkowski, Nachez, Napravnik, Anton Rubinstein, Karl Goldmark, Henri Wieniawski, and Max Bruch.

Bruch's Jewish ancestry has been frequently questioned. There are numerous musicologists—Alfred Einstein among them—who insist that Bruch was not a Jew, notwithstanding the fact that he composed the remarkable "Kol Nidre." These musicologists, no doubt, base their convictions on the fact that several of Bruch's ancestors held ecclesiastical posts. But there are numerous other historians who insist upon Bruch's Jewish origin. Brahms, his personal friend, spoke of him as a Jewish composer—and Brahms would not have made such a statement about a friend if he had not known the facts. Besides this, it is known that Bruch's father considered himself a Jew—even though Max Bruch himself, in some of his correspondence, faintly denied his Jewishness. It is interesting to note, further, that after the Nazis rose to power they outlawed Bruch's music because they said its composer was a Jew.

The question of Richard Wagner's racial origin has been subjected to a great deal of controversy. It has been long debated whether Richard Wagner was the son of Karl Friedrich and Johanna Bertz Wagner, or whe-

ther he was the illegitimate son of Johanna Bertz Wagner and the Jewish actor, Ludwig Geyer. Equally imposing arguments have been summoned for both sides of the debate. However, recently, the famous Wagner authority, Ernest Newman—after many years of painstaking research into Wagneriana—has come to the inescapable conclusion that Wagner was the son of Geyer, hence a Jew by birth. Newman has presented his conclusions in the latest volume of his monumental "Life of Richard Wagner" (vol. 3), published a year ago. These conclusions were based on two documents which Newman discovered. One of these proved that Johanna Wagner, and her infant Richard, traveled from Leipzig to Teplitz to visit Geyer (Karl Friedrich was still alive.) Such a difficult journey required strong motivation, in the opinion of Newman; and the motivation, according to Newman, was that the mother was taking her child to see his rightful father. The second document was a letter written by Wagner in which he spoke of Geyer as "father," and with tenderness and affection. Newman's final conclusion was that the gallant opponents of the theory of the Geyer paternity "have been defending a lost cause."

Among modern composers, we find numerous Jews who hold a dominating position. In France there have been Paul Dukas and Darius Milhaud, both of undeniably Jewish birth. It is strongly believed that Maurice Ravel was a Jew, largely because he wrote some exquisite Hebrew songs, including "Kaddisch." But Ravel himself told me that not a drop of Jewish blood was in his veins, and when I later visited his birthplace in Ciboure I had occasion to see his birthpapers and ascertain for myself that

Continued from page 23

What a fool have I been
Trying to make a living through my
songs;
Kings and Lords have refused their
gifts to me,
And I had to flee their palaces
And let my gray hair
Grow into a long beard.

From now on I will live
As my old Jewish brethren do,
Creeping quietly my humble way,
Wrapped in a long coat, a hat over
my eyes;
Humble my gait will be,
And never will I sing songs at
Courts again,
For out of their palaces the haughty
kings drove me.

THE old book of manuscripts which I studied in Heidelberg contained many songs of twelfth and thirteenth century minnesingers (lyric poets, singers of love songs), and among the pages there was one sheet entitled, "Suesskind, Jew of Trimperg." A queer old illustration on it showed a Jew with a long gray beard and a large odd-shaped hat standing in a crowd of courtiers and churchmen.

This drawing, together with twelve poems inscribed on the sheet, are all we have to reconstruct the life of the first Jew known to have contributed to German literature, and the only Jewish minnesinger of record.

There is no biographical data to help us. We don't know what Suesskind's activities were beyond his membership in a profession which certainly could number very few Jews. From the lines regarding his beard in the above poem, it is inferred that at one time he abjured Judaism. Everything else about his personality, his family, his mode of living, his thoughts, we must deduce from his poems.

Examined superficially, these songs seem to be the product of an assimilated Jewish poet, but scrutinizing them more closely we see this Jewish poet suddenly transformed into a different person, lonely in his premature wisdom, solitary as his forefathers had been in the Kingdom of Ahasverus . . . "And Haman spoke unto the King and these were his words, 'Oh my Lord and King, there is a tribe living in our country, scattered and isolated among all other peoples and their manners and cus-

oms are widely different from ours' . . ."

Suesskind's verses contain many a line indicating an unusually deep knowledge of the Bible and the Talmud. His conception of the world was entirely Jewish, thus differing substantially from the ideas of his contemporaries. Not even once in his songs does he mention the Holy Virgin, the symbol of Beauty and Love, for his colleagues. Suesskind knows only of one God into whose hands all power is given. And he sings in His praise: Oh thou Almighty King whose glory fills the Universe,

Whose light shines through days and through nights,
Joy and Peace thou giveth to Thy world

Oh King, and all honor is Thine.

Thou brightenest the days by the sun's golden rays,

And hast lit the dark night by the moon's friendly light;

Heaven thou madest, and many a brilliant star,

Thy everlasting glory outshines them all.

Thou giveth and giveth in untiring love.

Compared with the limitless power of the Almighty, the weakness of the human being appears more striking to Suesskind.

"Thinking over what I was and what I shall be some day, then all my joy of life is marred and gone"—he mourns. "Never do forget these three things: where you come from, whither you are going, and before whose mighty throne you must one day account for all your deeds."

His heroes and his lovers, contrary to the minnesinger tradition, refuse to kneel at the feet of their adored, fair ladies. Nor does he sing of the sweet-heart, but praises the faithful wife (compare Solomon's proverbs, 12, 4: "Her light is not extinguished by night . . .") and says:

A European Scholar Tells the Story of the Only Jewish Minnesinger

SUESSKIND, THE JEW OF TRIMPERG

By DR. HELEN HIRSCH

A true wife is the husband's crown,
She is the delight of his soul,
Happy is the man who may call his
own
Such a rare wonderful jewel.

Hand in hand they wander together
through Life
Without sorrow or worries. She will
ease his struggles,
Protect him from sin and from shame,
bring joy to his heart.
The faith of true love is God's gift;
The fire of true love
God granted to her—to give man
strength in his plight.

In those dark days when a poor singer entirely depended on the fickleness of kings and courtiers, Suesskind sings courageously: "Nobly and generously act, and then—Thou wilt be a true nobleman."

His sensitive heart belongs to the poor, the stricken, the victims of hard fate, and he advises the wealthy: The rich man has flour, the poor man ashes;

Remember this if you are wise.

And listen to my stern advice:

The poor man's friendship don't scorn,
The day may be near when you will
need him.

Therefore, oh rich man, be kind to
the poor.

The cattle need grass in the summer.

Scorned is the mule,

Yet always ready to work for you,
And willingly will he carry loads for
you.

Always remember this: without the
poor

The rich men cannot live.

For who should sweat and toil for
them

If not the poor?

Rope is needed to bind filled bags!

The grim wolf is the hero of his
finest song, a beast who wails that
only hunger compels him to steal and
kill.

A wolf once wailed,
 "Where shall I go?
 Man scolds me and drives me out
 When I hunt for my daily bread.
 But have I not been put into this
 world
 To do so? So the fault is not mine.

Many a man has his house well built
 By cheating, crossing and lying.
 He trebles his money
 Without work, by shrewdness and
 cunning,
 Is he not worse than I,
 Hunting merely a goose?

No coins of bright gold
 Are mine to pay for my meals.
 Therefore I must steal and kill,
 When my stomach aches, a prey of
 gnawing hunger,
 But the deceitful man's shrewd
 cunning
 Inflicts more bitter wrongs than I
 can ever do
 For he hides his crimes under the
 deceitful mask of honesty."

Another fine poem on human conduct reveals Suesskind's deep philosophy, which is far ahead of the dark twelfth century:

Thoughts are free to the wise and
 the fool,
 Thoughts are free to every living
 creature in this world.
 God gave to Man his heart—to suffer,
 His busy brain—to think.
 Thoughts flash through stones; steel
 and iron they penetrate.
 Thoughts do not care whether the
 deed has been done.
 Thoughts are unseen—no one can
 trace them;
 But you feel their racing pulse, for
 Thoughts are quicker than the flash
 of the eye;
 Unfettered, they rush towards the
 Beloved,
 To the image of golden dreams . . .
 High soars the eagle in the air, but
 higher still soars Thought.

Who would not like to know more, much more, about such a poet? In his native town of Trimperg people will show you the queer old house where he was supposed to have passed his days, and they will whisper: "That old Jew has lived here." And they will also tell you: "This Jew Suesskind sung in his youth before many a King and High Lord, and he was on their side. But grave misfortunes visited him in his old age, for all his

children had left him and he died in sorrow and misery, a lonely, heart-broken old man. And since his death no Jew has ever lived at Trimperg." But this, of course, is only legend,

* * *

THE following are the balance of Suesskind's twelve songs:

Mr. "Where could I take it from?"
 Mr. "Never can I find it."
 These two bring me many a sorrow.
 Add to this pair: Mr. "Need of
 Fasting";
 Who hunts me without end.
 That is the reason why my children
 go hungry and are crying.
 Good food turns its back on me;
 And does not give us enough to live;
 And allows us not to eat our full.
 Mr. "Poverty" brings to house
 Bitter worry.
 And that is the worst evil.
 You merciful men, help me out of
 my plight,
 Otherwise Mr. "Poverty" will cheat
 me of meals and clothes.

. . .

He who acts nobly is a true nobleman,
 Even if you scorn his "patent of
 nobility" as a mere bit of paper.
 You see roses blossom on thorny
 boughs,
 But when a nobleman does evil deeds
 His nobility is not worth more than a
 mere rag.
 It is not good when flour comes from
 wheat without the
 Chaff being first eliminated.
 When a nobleman acts nobly
 His nobility is resplendent like the
 sun,
 But if he does evil deeds
 He defiles the noble well.
 If a man of humble birth
 Keeps his hands free from evil
 And has his eye always directed to
 the best,
 Then I will call him noble—even
 though his blood does not flow from
 a noble spring.

. . .

When I think what I have been and
 what I am,
 And what I will be some day, then
 all my joy is gone,
 For the days of my life are fleeing
 quickly.
 Is it not a misery and a tearful
 torment

That every day I must fear Death,
 Who will give me slimy worms for
 company?

How can I ever be happy
 With fears and anxieties wounding
 me?

My heart cannot find rest anywhere,
 It always must remember this.
 Will my soul suffer bitter pain then?
 Why did I allow myself to sin?
 O God, Thou alone art almighty and
 full of mercy,
 Help me, so that my soul may find
 mercy before Thee.

. . .

No better drink has ever been mixed
 Than the one which I recommend
 and praise.
 It heals the wounds of vice, the evil
 pest of shame;
 You must compound it from these
 five spices:
 Faith and discipline, courage and
 mercy,
 And sprinkle it with Moderation.
 This gives sweet breath and flavor.
 The drink is called Honor.
 It seasons all dishes.
 It banishes the disgrace of shame.
 He who carries it with him always
 Will remain untouched by sin,
 Happy the man whose stomach this
 drink has chosen for container,
 His glorious name will blossom and
 bring fruit.

. . .

Man may have many joys on this
 earth,
 But when he remembers that at the
 end bitter death
 Beckons him to his grave, and that he
 must bid farewell,
 Then grief overcomes him.
 Neither wealth can protect him from
 it, nor noble birth,
 Nor wisdom, nor violence. He must
 go down and die.
 Neither advice nor learning can help
 him,
 Nor any master of witchcraft.
 No renowned seer can free him from
 death.
 Because of this distress and calamity
 I often feel very sad,
 For nobody knows whither the soul
 will fly
 When death tells the body, "Your life
 has ended."

. . .

Many a man has been compelled by
 poverty to be modest

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THE NEWS OF THE MONTH

A COMPREHENSIVE program of economic, political, racial and international justice based on cooperation among the religions and countries of the world has been adopted by the American Institute on Judaism and a Just and Enduring Peace. This program was intended to parallel for Jews the pronouncement on peace previously adopted by Protestant and Catholics in this country and England. The declaration summarizes the historic teachings of Israel that international justice is of the very essence of the doctrines of Judaism, that Judaism "recognizes no inherent national or racial superiorities, that Judaism proclaims the ideal of universal disarmament, and that a just and enduring peace requires full political, economic and social rights for all men. In emphasizing that Judaism and Christianity spring from a common source, the Institute urged the prompt convening of a world council of Christians and Jews. Leading Rabbis and laymen attended this Institute which was sponsored by the Central Conference of American Rabbis.

An appeal to the German people to "overthrow a regime which is the infamy of German history" has been issued by fifty noted Americans of German descent. The declaration denounces the "Hitler policy of cold-blooded extermination of the Jews" and states that the signers "retain the faith that millions of Germans in the Third Reich are stirred to the depths of their souls by these crimes." Among those signing the declaration were Walter Damrosch, the noted conductor; Babe Ruth; William L. Shirer, Dean Christian Gauss of Princeton University, and A. Raymond Roff, Collector of the Port of

Philadelphia. Representatives of the Federal Council of Churches of Christ in America also participated in drafting the declaration.

Vigorous denunciation of the Nazi persecution of the Jews as well as an insistence upon retribution were expressed in a Christmas message issued by William Green, President of the American Federation of Labor. Mr. Green said that "the American Federation of Labor denounces the Nazi savagery toward the Jews as a crime against man and God." He declared that those responsible for such acts of infamy will pay the penalty for their criminality. He also said that they were determined to do everything within their power to provide immediate relief for the victims of Hitler's hate "and to insist upon their full liberation and protection from further oppression and intolerance when victory comes." In a similar statement, Philip Murray, President of the C.I.O., said that there were no parallels in the history of brutality sufficient to describe the Nazi massacres of Jews.

A challenge to the churches of America "to assume active responsibility in the mission of Zionism" was recently delivered in a sermon by Rev. Karl M. Chworowsky, minister of the Flatbush Unitarian Church in Brooklyn. Declaring that Zionism is "a significant movement in the interest of world peace and international readjustment" as well as "the most realistic and most practical approach to the so-called 'Jewish problem,'" Rev. Chworowsky said that the church and church-people "should awaken to the fact that Zionism presents to them both a duty and a privilege; the duty to help right an ancient wrong, to atone for the grievous injury done a homeless people through many centuries; the privilege of sharing in a task which will not only improve the lot of Israel but also will help lay more firmly the foundations of justice and brotherhood in the post-war world." The minister said that this is the time to speak out boldly to the Christian world what has been done

By LESTER LYONS

JEWISH BIRTH RATE IN PALESTINE DECLINES

The Jewish birth rate in Palestine has steadily declined since 1935. From 26.3 per 1,000 population in 1937 it dropped to 20.67 in 1941. Of 9,709 Jewish births in the latter year, 28.2 per cent were in the settlements and small villages. The general birth rate in the United States is smaller. During the past ten years it has been between 16 and 17 per 1,000 population.

by the Zionist pioneers in Palestine.

The *Manchester Guardian* has proposed that an "international machinery be established to help rescue those Jews and non-Jews who can flee to free countries." It declares that "our protests must be translated into action—such action can only be government action." The paper suggests that appeals be broadcast urging non-Jews throughout the world to render all possible assistance to escaping Jews.

Under the leadership of Kenneth Leslie, editor of *The Protestant* magazine, a Commission has been formed to eliminate from American textbooks all statements which predispose to hatred of the Jew because of his religion or race. In announcing the objects of the Commission, Mr. Leslie said that "latent anti-Semitism is incipient madness. Active anti-Semitism is the beginning of the end of democracy." The slogan of the Commission is "Anti-Semitism is a Christian sin." Members of the Commission include Sholom Asch, the author; Dr. Paul Tillich, the renowned theologian; and Herman Hoffman, the Grand Master of the Brith Abraham.

Over 1,000 delegates attended a national "Land for Freedom" conference called by the Jewish National Fund. Dr. Israel Goldstein, President of the organization, declared at the conference that the overwhelming majority of the Jewish people here and everywhere are behind the demand for a Jewish Commonwealth in Palestine. He said that more than 25% of the

INTER-FAITH NEWS

In order to enable non-Jewish volunteers in the air-raid precaution system in Pittsfield, Mass. to be at home with their families and attend church on Christmas day, members of the local B'nai B'rith acted as substitutes during that holiday. These Jews did duplicate duty during the 36-hour period which included Christmas Day.

land of the Jewish National Fund had been acquired during the war period. The acquisition of land has greatly accelerated the production of food for the forces of the United Nations in the Middle East.

A process developed in the Hebrew University in Jerusalem will enable Palestine's war-time grain supply to be kept intact. Before the war insects caused damage to the grain to the extent of hundreds of thousands of dollars annually. During the war the losses increased in the reserve stocks of grain. The physical chemistry department of the University devised a fumigant which is far more effective than the chemicals previously used. It can be produced in sufficiently large quantities to supply the needs of Palestine and neighboring countries. The University has also promoted geologic investigations to meet the needs of areas in Palestine lacking sufficient water. As a result of the work of the University, numerous settlements have now been able to intensify cultivation.

Over 1,200 Jewish nurses are on active duty in Palestine. Many of them returned to this profession after the outbreak of the war. The Hadasah school for nurses in Palestine enabled them to qualify for their duties by making refresher courses available to them.

Strong support of the plan for the creation of a Jewish Army of Stateless and Palestinian Jews has been expressed by a number of U. S. Senators and other prominent figures. Sen. Johnson of Colorado declared that this country and England should stop dilly-dallying and should immediately allow the formation of such an army which might participate in this war as a full-fledged belligerent ally under its own banner. He said that as a member of the Senate Military Affairs Committee he had thoroughly studied the question and was convinced that the army was a necessity from a military, moral and psychological point of view. Alben Barkley, Senate Majority Leader, stated that it was the "world's responsibility to demand that the end of this war mark an end to the tragedy of all time, the wandering Jew." He also said that we must recognize the mo-

ral right of the Jews to fight as a people and thereby earn undisputed right to help shape their tomorrow. Governor Chase Clark of Idaho said that the creation of a Jewish Army might well be a deciding factor in turning the tide of the war.

One thousand Jewish children who had been wandering and suffering in Europe for years as a result of the

PALESTINE NEWSPAPER HOLDS LOVE LETTERS ESSENTIAL

A Palestine newspaper has complained about "nuisance" mail sent to Palestine from New York. It observes that much useless mail is carried this great distance. It protests at the mass of literature which contains urgent appeals for funds, invitations to meetings already held, and announcements of immediate bargains. The paper insists that shipping space should be used for "essential food, war material, or love letters."

war, and who had managed to escape from Poland into Russia, finally reached Iran. Most of these children have lost both of their parents. The Jewish Agency has endeavored to bring them to Palestine and has procured from the Palestine government immigration certificates for some of them. The government of Iraq, however, has refused to permit these children to pass through that country. The Jewish Agency has sent 20 trained women to Iran to take care of the children pending the granting of transit visas.

An initial grant of \$26,000 to meet the immediate needs of 1,500 Jewish refugees interned in Morocco and Algiers is being provided by the Joint Distribution Committee. The Committee reports that over 5,000 Jewish refugees are at present in Spain and that new refugees arrive constantly. The situation of these refugees is said to be exceedingly delicate since Spain is not prepared to accommodate them, and therefore large numbers have been imprisoned.

The growing number of Jews in the Canadian forces has resulted in a need for an immediate increase in the number of Jewish Chaplains. The War Efforts Committee of the Canadian Jewish Congress, in calling attention

to this need, has made plans to extend social and religious services to the Jewish members of the Canadian forces here and abroad.

In a message urging all citizens to observe Brotherhood Week, President Roosevelt said that the perpetuation of democracy depends upon the practice of the brotherhood of man. He declared that "The American conviction in war and in peace has been that man finds his freedom only when he shares it with others" and that "we are fighting that the spirit of brotherhood which we prize in this country may be practised here and by free men everywhere. It is our promise to extend such brotherhood earthwide which gives hope to all the world." Brotherhood Week, which is sponsored by the National Conference of Christians and Jews, will be observed from February 19 to 28 under the slogan "Victory for Brotherhood."

At a conference of the United Rumanian Jews of Canada, Charles A. Davila, former Rumanian Minister to this country, declared that after the war the Jews will have exactly the same rights as any other Rumanians. He also said that all those who had committed crimes against the Jews would be punished. Mr. Davila resigned as Minister in 1938 in protest against the appointment of an anti-Semitic Prime Minister.

A "deportation fee" of \$300 is being charged Slovakia by Germans for every Jew ousted from that country. The Slovakian government has already approved the payment of the first bill for the removal of 65,000 Jews . . . The Swedish press reports that fewer than 10,000 Jews remain in the Warsaw ghetto . . . Special German courts throughout occupied Poland have imposed numerous sentences of death on Poles for selling food to Jews and for aiding Jews to escape . . . The German commander of Tunisia has imprisoned as hostages 250 of that territory's most prominent Jews and has threatened them with death "if Jews continue helping the Allies" . . . Jews in Holland have been warned to have their knapsacks and documents ready in the event of their sudden departure for a concentration or labor camp in Germany.

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Levinthal to Pay Tribute to the Late Rev. Masliansky This Friday Night

This Friday night, January 22nd at our late services which begin at 8:30 o'clock Rabbi Levinthal will speak on the subject, "Masliansky—His Greatness and His Uniqueness." In this sermon Rabbi Levinthal wishes to pay tribute to a great tribune of the Jewish people, one of the greatest orators of our day, Rev. Z. H. Masliansky who died in the past week. We are confident that all in the congregation who lovingly recall the great services rendered by Rev. Masliansky to the Jewish people will be anxious to join the rabbi in this tribute of affection and reverence. Rev. Kantor will lead in the congregational singing.

Cantor Samuel Vigoda to Officiate with Feig Choir

Rev. Samuel Vigoda who is recognized as one of the country's leading cantors will be the next guest cantor at the Center. He will participate in the late Friday evening service this Friday, January 22nd when he will render several vocal selections. On Sabbath morning, January 23rd, he will officiate together with the choir under the leadership of Mr. Joel Feig. Center members and their friends are cordially invited to attend.

Advance Notice

On Friday, January 29th, at our late services, Rabbi Mordecai H. Lewittes will preach on the subject, "Pioneers Old and New."

Center Annual Meeting, Election and Installation of Officers Next Thursday Evening

The Annual Meeting of the Center will be held next Thursday evening, January 28th at 8:30 o'clock. The annual message covering the activities of the Center during the past year will be presented by the President of the institution, Mr. Joseph M. Schwartz. This will be followed by election and installation of the officers, members of the Board of Trustees and Governing Board.

At the conclusion of the business meeting there will be an interesting program of entertainment by Josef S. Lengyel, former leading tenor of the Berlin Municipal Opera Company and Hilda Lampe-Lengyel who was the prima-donna at the Metropole Theatre, Berlin. They will participate in a unique program of Yiddish and Palestinian folk songs. Refreshments will be served.

Center members, men and women, are urged to attend this important gathering.

Officers of Sisterhood Installed

A large gathering of the women of the Center assembled at the annual meeting of our Sisterhood, which was held on Monday afternoon, January 11th, when the newly elected officers were formally installed. Mrs. Isador Lowenfeld, President, presented a most interesting report, giving in detail a list of all the causes, institutions and organizations supported by the funds raised by the Sisterhood. Mrs. Morton Klinghoffer, the Co-chairman of the Program Committee, summarized the literary and musical programs that were given at the Sisterhood meetings during the past year. Mrs. Maurice Bernhardt gave an inspiring account of all the civilian defense and Red Cross activities in which the members of the Sisterhood were engaged. Other reports were presented by Mrs. Hyman Rachmil, Treasurer, Mrs. Isaac Wiener, Secretary Mrs. Louis N. Jaffe, Chairman of the Religious Service Committee, told of the splendid work that the Sisterhood was doing in assisting the Junior Congregation to function efficiently. She also told of the Kiddushim that were given to the members of the Junior Congregation every Saturday when the new moon is ushered in with prayer. Mrs. Paul Barnett presented a report of the Cheer Fund that has been instituted by the Sisterhood and which is now functioning very successfully. Rabbi Levinthal then spoke to the women, praising in the highest terms the work achieved by the Sisterhood during the past year and described the uniqueness of the Sisterhood program. A fine musical pro-

gram was given by Mrs. Harry Berman who sang several selections, accompanied on the piano by Mrs. Abraham Fink. Refreshments were served after the meeting.

The following are the re-elected officers: Mrs. Isador Lowenfeld, president; Mrs. Maurice Bernhardt, 1st vice-president; Mrs. William I. Siegel, 2nd vice-president; Mrs. Morton Klinghoffer, 3rd vice-president; Mrs. Hyman Rachmil, treasurer; Mrs. Isaac Wiener, recording secretary. The Board of Directors consists of: The Mesdames Paul Barnett, Alex Bernstein, Elias Bernstein, Harry Blickstein, S. Bruman, Charles Dilbert, Nathan Farber, Isidor Fine, Hyman Fried, Samuel Fleischman, Ira I. Gluckstein, A. L. Goldman, Sol Goodman, Emanuel Greenberg, Alfred Greenblatt, Samuel Greenblatt, David Halpern, Joseph Heimowitz, Louis N. Jaffe, Samuel Katz, Jacob Koepfel, Morris Levine, L. J. Levinson, Israel H. Levinthal, Benjamin Levitt, Joseph Levy, Samuel Nicoll, Stephen Rey, Louis J. Roth, Samuel Rottenberg, H. Salit, Maurice Schnall, Nathan T. Schwartz, Louis Simon, Samuel Stark, Albert Witty, Louis Zankel.

Hebrew School and Sunday School

The "Rally of Hope" seeking to obtain the signatures of hundreds of thousands of Jewish children to be presented to President Roosevelt pleading for action against the anti-Jewish atrocities, was endorsed by both Hebrew and Sunday Schools.

Mr. Kartzin, who has been connected with the Hebrew School faculty for several years, is being inducted shortly into the armed forces of the United States.

Class VI recently presented a brief program before the Hebrew School assembly from the "Ethics of the Fathers."

Articles for the Hebrew School paper are being submitted to Claire Gumeiner, editor.

Rabbi Mordecai Lewittes recently told the story of Captain Dreyfus to the students of the two schools.

Sisterhood Board Meeting January 25th

The Sisterhood Board of Directors will meet this Monday, January 25th at 12 noon, preceding the Sisterhood Card Party.

Clubs

The following clubs are making plans for the coming season:

1. Inta-League (Boys) Athletic, cultural and social activities. Meets every Saturday evening at 7 p.m. in the gymnasium. Open to boys in high school.

2. Inta-League (Girls) Defense, cultural and social activities. Meets every Saturday evening at 8 p.m. Social hour at 8:45. High school students are eligible.

3. Vivalets—Club for girls in upper grades of elementary school. Meet every Saturday night at 7:30.

4. Maccabees — Boys in elementary school. Athletic hour begins at 6:30 every Saturday night. Athletic period is followed by regular meeting.

5. Candle-Lites — Younger girls. Arts and crafts, games, Palestinian songs and dances and athletic activities make up the program of this group. Meet every Saturday at 7 p.m.

6. Dramatic Group—Meets every Sunday at 12:30 p.m. At present "Junior Miss" is being rehearsed under the direction of Miss Phoebe Honig.

Junior Congregation

The following will participate in the Children's Congregation on Saturday, January 23rd: Shacharit — Joseph Newman; Musaf — Donald Gribetz; Talk — Mrs. Serbin-Beder; Summary—Phyllis Sterman.

Daily Services

Morning services at 7 and 8.
Sunday morning additional services at 9.
Mincha services at 5:30.

Sabbath Services

Kindling of candles at 5:40 o'clock.
Friday evening services at 5:30.
Sabbath services, Parsha Beshalah, will commence at 8:45 a.m.

Rabbi Levinthal will speak on the weekly portion of the Law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 4:30 p.m.

Mincha services at 5:30 p.m.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Fine, Joseph
Res. 770 St. Marks Ave.
Bus. Insurance,
138 Pennsylvania Ave.
Married
Proposed by William I. Siegel

Goldberg, Morris
Res. 969 Carroll St.
Bus. Merchant, 4 Battery Pl.
Married
Proposed by Dr. I. H. Levinthal

Krieger, David
Res. 655 Saratoga Ave.
Bus. Laces and Embroidery
1369 Broadway Single
Proposed by Albert Joley

Krieger, Herman
Res. 655 Saratoga Ave.
Bus. Laces and Embroidery
1369 Broadway Single
Proposed by Albert Joley

Lehman, Samuel
Res. 648 Lefferts Ave.
Bus. Mfg., 498 Broadway
Married
Proposed by Samuel Kaufman

Levin, Alexander
Res. 1383 President St.
Bus. Attorney, 239 Broadway
Single
Proposed by Louis J. Gribetz
and Joseph Goldberg

Malmuth, Jacob
Res. 570 Lefferts Ave.
Bus. Civil Service, 61 Broadway
Married

Lane, Milton
Res. 745 Lincoln Place
Bus. Candy, 529 Eastern Pkwy.
Married
Proposed by Frank Schaeffer
and Charles Perman

Orloff, Louis J.
Res. 1293 E. 48th St.
Bus. Banker, 263 Utica Ave.
Married
Proposed by Louis and Emanuel Halperin

Schattner, Isidore L.
Res. 1532 President St.
Bus. Liquor, 450 Rogers Ave.
Married
Proposed by David Rosenberg

Sol, Beatrice
Res. 1010 Eastern Pkwy.
Single

Wiener, William
Res. 1116 Carroll St.
Bus. Knit Goods 397 Bedford Ave.
Married

The following have applied for reinstatement in the Brooklyn Jewish Center:

Amster, Philip
Res. 820 Sterling Pl.
Bus. Fur, 245 W. 27th St.
Married

Blackman, Harold
Res. 131 Lincoln Rd.
Bus. Defense, 39-50 Grand Ave.
Single

Katz, Paul
Res. 55 Linden Blvd.
Bus. Upholstery, 45 E. 30th St.
Single

Levin, Samuel
Res. 367 Crown St.
Bus. Mfg., 378 Throop Ave.
Married
Proposed by Louis J. Gribetz
and Morris Levin

Schnell, Louis
Res. 125 Eastern Parkway
Bus. Export, 323 Washington St.
Married

Tager, Israel
Res. 651 Crown St.
Bus. Yarns, 39 E. 12th St.
Married
Proposed by Harold Lipsky

MAURICE BERNHARDT, *Chairman*
Membership Comm.

Congratulations

Dr. and Mrs. Benjamin Koven of 1355 President Street on the birth of a daughter to their children Mr. and Mrs. Herbert Koven on January 18th.

Hon. and Mrs. Irwin Steingut of 706 Eastern Parkway upon the engagement of their son, Stanley Steingut, C.P.O., U.S.M.S., to Miss Madeleine Fellerman.

Center Schools to Be Closed During the Week of Feb. 1st

In order to conserve fuel oil, the Center Academy and the Afternoon Hebrew School of the Center will be closed during the entire week beginning Monday, February 1st to February 5th, inclusive.

HONOR ROLL FOR MEN IN SERVICE

The Center Honor Roll contains the names of sons and grandsons of Center members serving in the armed forces of our country. Center members are urged to please send us their names and addresses as soon as they are inducted into service.

To make it possible for us to keep the Honor Roll up to date, please notify us of any change in rank. It would be useful, too, to apprise the Center of changes in the boys' addresses in order that we may keep them on our mailing list and to communicate with them from time to time.

Civilian War Activities

New classes in First Aid, Advanced First Aid and Nutrition will be formed early in January. Those who are interested in joining these classes are asked to please leave their names at the office of our Civilian War Activities.

Wednesday, February 24th, has been set aside as the next Blood Donor Day at the Center. Those wishing to donate their blood for our men in the armed forces are requested to please leave their names and addresses at our office.

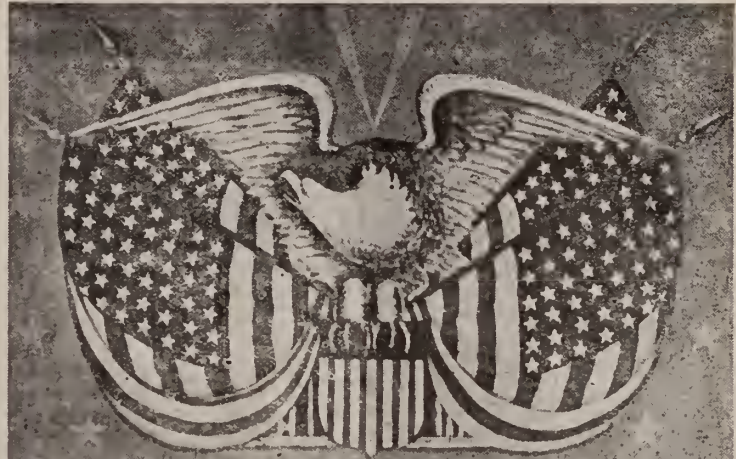
Center Academy Elects New Officers

The following were elected as officers of the Center Academy of the Brooklyn Jewish Center: Ben Rous, Chairman; Robert N. Whiteman, 1st vice-president; Irving J. Gottlieb, 2nd vice-president; Abraham N. Rosen, treasurer; Jacob Zimmerman, secretary.

A new board for the coming year was also elected.

NOTICE TO MEMBERS

When you have finished reading the *Review* send it to a friend. This is one of the best means of acquainting the community with the merits of the Brooklyn Jewish Center.



SERVING OUR COUNTRY BROOKLYN JEWISH CENTER HONOR ROLL

The following is an additional list of Center members, and sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Cantor, Dr. Philip E., 1st Lieut.	Scher, Lewis J. Schneider, Eugene H.
Christenfeld, Paul	Schneider, Stanley S.
Holtzmann, Howard	Schnell, Sidney, Corp.
Husid, George E.	Shapiro, Dr. Howard E., 1st Lieut.
Kuhn, Lewis	Sorscher, Sol
Nierenberg, Albert I.	Steinberg, B., Ensign

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The language of the ancient Bible and of modern Palestine.

The prayers and songs of the Synagogue.
The meaning of the Jewish holidays.
The inspiring history of the Jewish people.

PREPARE YOUR CHILD

To live as a self-respecting Jew.
To participate in Jewish communal undertakings.
To understand the problems confronting the Jews.
To face the future with dignity and courage.
To give his best to his faith and his country.

HOURS

Students attend three times a week. Each child receives six hours of instruction per week.

CURRICULUM

Siddur, Hebrew, Chumash, Tanach, Jewish History, Palestinian songs.

BAR MITZVAH INSTRUCTION

No additional charge for Bar Mitzvah instruction if the student has attended the Hebrew School for at least three years.

FACILITIES

The Brooklyn Jewish Center offers its students the finest facilities. Hebrew School students may enroll (without charge) in the Library and in the Brooklyn Jewish Center athletic and cultural clubs. The students and graduates of the Hebrew School maintain their own Junior Congregation.

RATES

Members \$27.50 per term.
Non-members \$32.50 per term.
Scholarships for deserving students

REGISTRATION

Daily from 10-6 (except Sabbath), Sundays, 10-12

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Isidor Fine

Hyman Aaron
Morris Brukenfeld
David Goodstein
Tobias Zwerdling

Morris Dlugasch
Fred Kronish
Harry Preston

Morris Miller

Samuel Greenblatt
Charles Perman & Sons

Jacob A. Fortunoff

Harris Goody
Jacob L. Holtzmann
Jacob Korn
Samuel Lemberg
Jacob Rutstein
Sol Sussman

Aaron Gottlieb
Morris W. Haft
Louis Halperin
Abraham Kaplan
Benjamin J. Kline
Leib Lurie
Isidor Silberberg
Samuel Strausberg and
Morris O. Strausberg
Louis Weinstock

Phillip Brenner
Samuel Rottenberg
Abraham Shapiro

Max Herzfeld
Harry Strongin

Charles Dilbert

Joseph I. Aaron
Max Goldberg
Jacob I. Goodstein
Abraham Karron
Mayer Kenin
Louis Kohn
Kotimsky and Tuchman
Simon H. Kugel
Frank Levey
Jacob Levy
Kalman I. Ostow
Louis Parnes
Nathan Radutzky
Israel Rogosin
Mrs. Lena Rosenman
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Morris Smerling
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Maurice Weintraub

Alex Bernstein
Harry A. Freedman
Nathaniel L. Goldstein
Henry H. Gross
Dr. Israel H. Levinthal
Mr. and Mrs. Hyman Rachmil
Lewis J. Rachmil,
Dr. Maurice Rachmil and
Joyce Rachmil
Joseph M. Schwartz and
Nathan T. Schwartz
Dr. Moses Spatt
Morris Weinberg

David Levkoff
Meyer A. Rosen
Morris Rosen, in honor of
grandchild Sheppard Lane
Harry Weinberg

Hyman Abrams
Charles H. Bellin
Harry E. Cooper
Barnett Gabriel
Pincus Glickman
Israel Halperin
Samuel L. Hoffman
Nathan Levy
Isidor Polivnick
I. Jerome Riker
Abraham Rothkopf
Hyman Rothkopf
Chas. Safier
Nathan Salwen
Louis Schlesinger
Harry Schwartz
Joseph Stark
Herman Yanowitz

Mrs. Joseph I. Aaron
Alpert Brothers
Maurice Bernhardt
Emanuel Cohen
David Eisenberg
Jacob G. Ellis
Hyman Fein
Joseph Feldt
David Halpern
Benjamin Kaplan
Louis Kaplan
Dr. Benj. Koven
Benjamin A. Levine
Nathan Levine
Isaac Levingson
Solomon H. Mitrani
Irving Rosenbluth
Morris Rothkopf

Louis Saffer
Nathan D. Shapiro
Dr. Simon Shapiro
Ralph Sokoloff
Simon Spiegel
Samuel Stark
Morris D. Wender

Reuben Frieman
Alex Fruchthandler
Samuel Kamenetsky
Archie Polsky
Louis Simon
David Spiegel

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Louis N. Jaffe
Aaron Lewis
Irving Rosenfeld
Jacob Rosenfeld

Bernard J. Aaron
Charles Blacher
Meyer Chizner
B. Dubrow
George Dubrow
S. M. Elowsky
Nathan Farber
Samuel Feldman
Charles Fine
Dr. Reuben Finkelstein
Bernhard Fischbach
Irving G. Forman
Meyer Freed
Abraham Ginsburg
Abraham Glasser
Simon Gluckstern
Mark J. Goell
Maurice E. Goldberg
Samuel Golden
Joseph Goldstein
Dr. Max Goldstein
Sidney Gondelman
William Goodstein
Charles Goody
Morris Gorelick
Isidor Gray
Emanuel Greenberg
Alfred Greenblatt
Harry Greene and
Mrs. Celia Seinfeld Greene
in memory of Henry Seinfeld
Jacob Greenspan
Louis J. Gribetz
Morris Hirsch
Louis Hoffman
Louis Hornick
Joseph Horowitz
Solomon Horowitz
Arthur Joseph
Abraham Kaman

Samuel Katz (Park Pl.)
 Kobie Klinghoffer
 Louis Koch
 Israel Kramer,
 Morris Kramer and
 Joseph Schorr
 Mrs. S. Leibowitz
 Julius Leventhal
 Louis Levine
 Max H. Levine
 Morris B. Levine
 Benjamin Markowe
 Benjamin Martz
 Abraham R. Melker
 Morris D. Metzger
 Morris Neinken
 Gabriel Neustadter
 Dr. Henry Plotkin
 Mrs. A. Posner, in memory
 of Dr. Abraham Posner
 Mrs. A. Prince
 Herman D. Raabin
 Dr. Aaron Rokeach
 Sidney Robbins
 A. N. Rosen
 Jacob A. Rosen
 Louis Rosen
 Mrs. H. Salit
 Harry Schetzen
 S. A. Schneider
 Isaac Schrier
 S. Shanker
 David Sherman
 Morris Shorin
 Sisterhood of B.J.C.
 Mrs. John Sklar
 in memory of her grandson,
 Capt. Stanley B. Sovatkin
 Adolph Sussman
 Samuel R. Tedoff
 Abraham Walder
 Nathan T. Wolfe
 Harry Zeitz
 Martin Zinn
 Harry Zirinsky
 Samuel Zirn

 Samuel Seeger
 Joseph Shapiro
 Mr. and Mrs. Albert Witty

 Saul S. Abelov
 Dr. Nathan H. Adler
 Philip Asher
 William Ball
 A. David Benjamin
 Morris Bergmann
 Barney Berkowitz
 Julius Blumberg
 Dr. M. M. Bogdonoff
 Mrs. Mary Duberstein
 Herman J. Forin
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 Sam Katz
 Simon Katz
 Leo Kaufmann
 Morton Klinghoffer
 I. S. Koepfel
 Bernard H. Krumbein
 Roy M. Leibler
 Julius Levenson
 Norman Leventhal
 Morris Levin
 Benjamin Levitt
 Jeremiah Levy
 Harold Lewis
 Isador Lowenfeld
 Akiba Margolin
 Henry Monasch
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 Benjamin Perlman
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 Leo Rottenberg
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 Max Storch
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 Louis J. Wendroff
 Dr. Samuel A. Wolfe
 Joseph Tabor
 Jacob Weinsier
 Samuel Fleischman

 Harold Abrams
 Mrs. Betty Abramowitz
 Abraham Albert
 Martin Auerbach
 Irving I. Balmuth
 Louis Belfer
 Bennett Berman in honor of
 newly born son
 Dr. Harry Berman
 Samuel Bernstein

Morris Blank
 Harry Blickstein
 A. Milton Brown
 Reuben Bruck
 Henry Caplan
 Herbert Caplan
 Irving L. Cohen in memory
 of mother
 Dr. Max Dannenberg
 Seymour Danziger
 Louis Daum
 Harry Dilbert
 S. A. Doctorow
 Charles Eichen
 Chas S. Feinberg
 Mrs. D. Feinberg
 H. Fetner
 Victor Filler
 in memory of Capt.
 Stanley B. Sovatkin
 Sgt. Irving Fishman
 Benjamin Forman
 David Friedman
 Mrs. Jacob Goell
 J. Joshua Goldberg
 Samuel H. Goldberg
 Martin M. Goldman
 Abraham Goldsmith
 Solomon Goodman
 Dr. A. S. Gordon
 Isidore Gottlieb
 Leo Green
 Dr. Bernard Greenberg
 Morris Gribetz
 Morris Groden
 Harry Grossman
 M. Hausner
 Mendel Hecht
 S. Hertzfeld
 Dr. Joseph Horowitz
 Samuel Horwitz
 Benjamin Jaffe
 Dr. Harold E. Jerrold
 Samuel L. Kaplan
 Dr. Albert Kassner
 Samuel Kaufmann
 Harry A. Klein
 Mrs. Lillian C. Klein
 Mrs. Samuel Koff
 Oscar Kurshan
 Samuel L. Kurshan
 Morris Kurtin
 Dr. Leon I. Levien
 Jacob Levin
 Philip A. Levin
 Abraham Levine
 Dr. William Levine
 Morris Levinson
 Harry Levy
 Philip Lipshutz
 Dr. Samuel Lubin
 Lester Lyons
 Edward Manes
 Abe Mann

Samuel Nicoll
Herbert Nussbaum
Max Portnoy
Joseph Richman
David Rosen
Herman Salomon
Oscar Schleiff
Dr. Maurice Schnall
Samuel Schulman
Arthur E. Schwartz in memory of
father Solomon Schwartz
Dr. Martin M. Shir
Hyman Siegel
Dr. Samuel L. Siegler
Dr. Victor Spevak
Jack Stang
Abe Stark
Jack Sterman
Aaron Stern
Dr. Benjamin Stoloff
George Wedeen
William Weissman
Simon H. Whiteman
I. Wiener
Mrs. Sophie Wohl

Abraham Gribetz
Sol M. Kurshan
Morry Luxenberg
Abraham Feit
Thomas Rutta
Harry Zucker
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Paul Barnett
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Arnold Gottlieb
Sidney Gould
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Leon Hyman
Albert Joley
Abraham Katlowitz
L. Lachter
Joseph Lapidus
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David Nemerov
Sarah E. Newman
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arranged to serve your Community. We have at our disposal Chapel facil-
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WHO ARE THE JEWISH COMPOSERS?

Continued from page 10

he could not have had any Jewish ancestry. Madeleine Goss, in her biography of Ravel, "Bolero," also emphasizes this point. "Many people . . . seem to be under the impression that Maurice Ravel was of Jewish ancestry . . . Actually there is no suggestion in any existing record to indicate that there was Jewish blood on either side of Ravel's family."

Another French composer whom I have seen referred to as Jewish is Arthur Honegger. Those who know Honegger's deeply religious Christian nature will dismiss such a belief as the height of absurdity. Incidentally, Honegger has recently proved himself to be a staunch Vichyite, and one of the most enthusiastic of collaborators.

Leading German-Jewish modern composers include Kurt Weill, Paul Dessau, Karol Rathaus; Jewish composers of note from Vienna include Arnold Schoenberg, Alexander Zemlin-sky, Ernst Toch, Erich Korngold, and Egon Wellez. Other European composers of our times of whose Jewish origin there is no question include: Alexander Tansman (Poland), Castelnuovo-Tedesco (Italy), Jaromir Weinberger (Czechoslovakia), Leo Weiner (Hungary), Arthur Benjamin and Frederick H. Cowen (England), and Alexander Veprik (Soviet Union).

These Jewish composers represent virtually every important idiom in modern music. Arnold Schoenberg, in the vanguard of radical composers, is the father of the "twelve-tone system" which has produced some of the most revolutionary music of our time. At the opposite pole we have Castelnuovo-Tedesco, who is a romanticist, and Jaromir Weinberger, who has produced his best music in the colorful folk idioms of his native land. Between these two extremes, are Ernst Toch and Erich Korngold, who utilize modern techniques and idioms and yet have succeeded in creating music that is emotional.

Sergei Prokofieff, one of the great composers of the Soviet Union, has been called Jewish largely because he wrote a remarkable "Overture on Hebrew Themes." He is definitely not Jewish.

Leading serious composers in America who are Jewish include: Marc Blitzstein, Ernst Bloch, Abram

Chasins, Aaron Copland, George Gershwin, Rubin Goldmark, Louis Gruenberg, Frederick Jacobi, Lazare Saminsky, and William Schuman.

Once again, in this group of composers, we find many different styles represented. The modernists are Marc

with its management. The paper was the short-lived *Jewish World*. The avowed policy of the paper was to bridge the chasm which existed between the sons and fathers of the ghetto; to make the sons more Hebraic and the fathers more American; the sons more conservative and the fathers more progressive.

Although the Educational Alliance provided him with the pulpit, all America was his audience. Zvi Hirsch Masliansky was a familiar figure as a speaker, lecturer and Zionist propagandist in almost every Jewish community in this country. When membership drives were made, when campaigns for funds for Palestine were conducted, when educational projects were planned, Masliansky's voice seldom remained unheard or unheeded. At conventions, at conferences, at historic meetings, what voice stirred greater enthusiasm than that of the old, but still formidable man with the snow-white hair who now spoke almost inaudibly, hardly above a whisper? When any foreign visitors came to the country—Bialik, Sokolow, Shm-arya Levin, Chaim Weizmann—a place of honor was always reserved by their side for the Grand Old Man of Zionism, Zvi Hirsch Masliansky. For he knew them all; they were his

Blitzstein, Louis Gruenberg, Aaron Copland, and William Schuman, and the romanticists Abram Chasins, Rubin Goldmark, and to a large extent, Lazare Saminsky. George Gershwin belongs with composers of a popular idiom, while a Hebrew idiom is exploited by Ernest Bloch and Frederick Jacobi (also by Saminsky in many of his earlier works).

ZVI HIRSCH MASLIANSKY

Continued from page 6

comrades in arms, and some, his pupils.

Zvi Hirsch Masliansky had not relinquished his crown as *Matif Leumi* willingly, although the burden of years was upon him. As a born orator, he retained to the end a love, one might say, a passion, for the pulpit, the platform, the stage lights. The dim-out of his last year fell hard on him. He lived in the eyes of the public so long that life without them must have been death to him. But he had his compensation. For, if age had made his voice too feeble for speech, his hand was still firm enough to hold the pen. The leaves from his diary which he published occasionally in the only Hebrew weekly paper in this country, were read with profound interest by all those who remembered the striking life of this extraordinary man. One such contribution appeared not many weeks before his death. Invariably, the readers found something in his reminiscences—a fact, an event, a character, a situation—which brought the past vividly before them and made the present all the more understandable and tolerable.

A distinguished man in Israel has passed on. He had the courage of his faith. He lived bravely, and he died with honor.

SUESSKIND

Continued from page 12

Who otherwise would be arrogant.

The Law

Compels him to obey the preceptions of morality.

There is many a man who would not be afraid of usury,

Who would not be afraid either of God, his Master, or the people's curse,

If only he had the money to lend.

If a donkey had a horn

He would throw earth people to the ground.

The crocodile in its rage

Would not allow anyone to live

If the wolf could be as he wished

The number of sheep would be greatly diminished.

The burglar wishes nothing better

than finding all doors wide open,

The crook wishes nothing better than that people should scorn the honest man.

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The Brooklyn Jewish Center Review

THE CASE OF DR. JUDAH L. MAGNES

By JACOB S. MINKIN

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ANNUAL REPORT AND SUMMARY OF
BROOKLYN JEWISH CENTER ACTIVITIES

FEBRUARY

1943

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RUSSIAN WAR RELIEF

SATURDAY EVENING, FEBRUARY 27th

at the

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PRINCIPAL SPEAKER

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BROOKLYN JEWISH CENTER REVIEW

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No. 25

VICHY IN NORTH AFRICA

THE political news which comes out of French North Africa, now under the administrative control of Gen. Henri Honore Giraud, is conflicting and disturbing.

Immediately upon the landing of our troops in North Africa and the capture of Casablanca, President Roosevelt initiated a movement to restore the civil liberties of all who had been deprived of their rights under the Vichy extension of Nazi-inspired discriminatory laws. Victory in battle went hand in hand with this victory of ideals; and here, in the first land reconquered by Allied Armies, we began to see a rebirth of the freedoms of Republican France. It was only when Gen. Giraud took over the Commissionership and government of French North Africa that the process was halted. As examples, it is sufficient to say that many internees remained in concentration camps only because of their loyalty to the Republic, or because they were Spanish Loyalist refugees, and Moroccan Jews continued to rest under the burdens of discrimination. So far as the Jews are concerned, it is true that certain ameliorations of their position have been effected — notably the right to serve again in the French Army. A complete equality, however, is far from being established and the process of liberation which began at such a hearteningly fast pace, faltered and now has ceased altogether.

Many representations have been made to our State Department to energize Gen. Giraud's actions in behalf of the victims of Vichy, and it has come not only as a surprise but as a distinct shock that the State Department has fumbled in answer and procrastinated in action. Reasons have been assigned for the situation. It is incumbent upon all Americans insofar as possible to believe in the good faith

of our State Department and its representatives; and certainly it is the fact that we desire to assume its good intentions. We have viewed the Department's explanations with an honest intent and attempt to find them adequate. Thus, it is said that Gen. Eisenhower is faced not only with the military problems of the campaign but with the diplomatic necessities of working with such Frenchmen in North Africa as have influence among the bureaucracies, prestige among the natives, and who at the same time command the military fealty of the French troops. It has also been pointed out that the Jews in Tunisia and Morocco have always suffered certain limitations of their rights and that to extend these rights at one stroke would not only endanger the position of the Jews among the Moslems, but might even stir up trouble with a disastrous result to our military operations. In this connection it has been said that the Jews of Africa do not wish their rights to be immediately restored in full.

These might be persuasive arguments were it not for the fact that in the immediately adjacent country of Tripolitania, conquered by the British, the civil and political rights of the Jews were placed on a full equality with those of non-Jews at the very moment the British Army entered the country. So far none of the repercussions and reverberations feared by our State Department have occurred. Now, Tripolitania is generally as Moslem a country as is Morocco and Tunisia, and the history of the Jews there has been identical with the history of the Jews in Morocco and Tunisia. It is difficult to see how and why liberation can come in Tripolitania as a blessing and as a fact accepted by all classes of the population and at the same time be feared as a potential

danger within the borders of its neighbor.

European Vichy represents a two-fold phenomena. It is, of course, in a more obvious sense a result of the physical domination of France by the German army. In a deeper sense, however, it is the offspring of a spiritual allegiance between the French Fascists and the German Nazis. Laval did not change overnight upon the fall of France. Laval was a Fascist in his thinking even before the war began. So also in African Vichy there are men at the controls whose fascism is as deep as their French loyalties. These men, it is true, are fighting to free France. The question is, what kind of France they wish to build up. Gen. De Gaulle is fighting to free France, but in Brazzaville and the territories under his control there are not even the faintest vestiges of the spirit of the Nuremberg laws. Every reason assigned for the acts of the governors of Morocco and Tunisia exists in Free French territory. The difference in result, however, is startling and, we are compelled to believe, result from the existence of a different faith—good on the part of the Free French and bad in the case of the Vichyites of Africa.

It is not a disservice to our State Department or even to the Administration to point this out. On the contrary, it appears to be a definite duty to express dissatisfaction with the policy of the State Department. One of the major factors in the downfall of the Nazis will be uprisings on the continent of Europe by conquered populations as the army of the Allies advance towards their borders. Surely we have the right to believe that such uprisings will be encouraged and extended if these people in the meanwhile see examples of liberation brought about by Allied victories. Men will fight and die willingly at the command of those they trust. Whe-

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ther they will fight with equal fervor at the behest of timid or disloyal comrades is a problem which may be created by a continuance of the African Vichy policy. We believe that a vigorous policy of liberation there, equal in scope and in spirit to the British action in Tripolitania, is indicated not only as the rightful policy but as the wise one.

—WILLIAM I. SIEGEL

LETTERS TO SOLDIERS

LONELINESS, and the sense of being cut off from his family and former existence are among the greatest handicaps that beset the man joining the armed services. Letters from relatives and from friends thus become living links as well as powerful tonics for him. The many letters received by the Brooklyn Jewish Center from our soldiers are often poignant reminders of their hunger for word from home.

Center members, who have made such excellent contributions to the Center war activities, are urged to write often and much to the boys in service. Practically all of us have either kin or friends in the service of their country; to those who haven't, the files of the Center, containing the names of service men related to the members, are always available.

A HUMBLE MAN PRAYS FOR VICTORY

By Louis H. Samuels

(Mr. Samuels, a member of the Brooklyn Jewish Center, is chaplain of Rugby Post of the American Legion, Kings County. He wrote the following prayer for recitation in the performance of his duties.)

ALmighty Father of the Gentile and the Jew,
Lord of Battles, Commander of the Legion of the Free,
Take tyrannic power from the hands of a despotic few,
And give cause that all in thanks to Thee shall bend the knee.

Make injustice vanish from the world and all its lands;
Let humanity, to peace restored, no more fear war's alarms;
Give our Allies, and to us, success on all the seas and sands,
And grant a speedy Victory to those who bear our arms.

"JUST BETWEEN OURSELVES"

"פנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

IREGRET exceedingly that because of the stormy weather on the evening of the Center Annual Meeting there was not the attendance that we would have had normally. True, it was most gratifying to see that, despite the storm, a fair representation of our membership did make an appearance. But it is a pity that all the members could not attend.

I must say that though at this writing several weeks have passed, the inspiration that meeting evoked is still fresh with me. For that occasion marked the end of ten years of service in the presidency by Mr. Joseph M. Schwartz.

The outgoing president's message was more than an Annual Report. Mr. Schwartz took advantage of the moment to review the progress the Center has made in the decade that marked his service. And what a fine record of achievement he revealed!

I am glad that this message is printed in full in this issue of the *Center Review*. I hope that every member will read this report carefully, for I am certain that in reading it he will be prouder than ever to be associated with an institution that has planned and achieved so much in the service of our faith and our people.

What will impress the reader most is the fact that the Center was never content to rest on the laurels already won. It ever sought new fields for service. It always planned new ways of promoting a better Jewish life in our community. The more it achieved, the more it felt duty bound to seek further plans for advancement.

Another fact that will impress itself upon the reader is the happy team-work on the part of officers and members that marked every effort of our institution. Our membership was blessed with officers—president and associates—who gave all of themselves to the welfare of the Center. And our officers, in turn, could always depend upon the loyal support of the rank and file of our membership.

There will soon be an opportunity for all of us to pay fitting tribute to

Mr. Schwartz for all that he has achieved. Suffice at this moment to say that he may be justly proud that to the very end of his term he achieved noteworthy accomplishments. The redemption of the mortgage at the close of his presidency was a glorious climax to a record that can well be described as going "from strength to strength."

It is good to feel that his successor, our new president, Judge Emanuel Greenberg, served at his side for many years. Now that he is the president, we may rest assured that in him we will find the same endeavor to always seek new ways of making the Brooklyn Jewish Center a spiritual fortress in our midst.

To our outgoing president we offer a hearty *Ye-Yasher Ko-ach*, a blessing of gratitude for service well performed. To our incoming president we offer a fervent prayer, *Aleh V'hatzlach*, "Go forward, and may success crown your efforts."

Israel H. Benethal

Catholic University Publishes
Tolerance Readers

ASERIES of primary grade readers designed to teach religious and racial tolerance to the pupils in the Catholic parochial schools has been published by the Catholic University of America. Willard Johnson, assistant to the president of the National Conference of Christians and Jews, in praising these books as "the first and only example of this type of education ever attempted," said that "The books are primarily focused against anti-Semitism. We want the Jewish people to know they aren't fighting their battle alone." Known as The Faith and Freedom Readers, these books were prepared as an answer to the plea of Pope Pius XI for "teaching to counteract a rising tide of materialism throughout the world."

THE spectacle of the president of the Hebrew University in Jerusalem, founded and maintained by Zionists, acting the part of the Mufti by appearing before the world as a chief advocate of the Arabs, the very Arabs whose hands still smell of the foul stench of the blood of victims of Hebron, is not a pleasant one to contemplate. To maintain him in that position any longer is almost like asking the governments-in-exile to appoint the Quislings of their ravished countries as ministers of their national culture.

Dr. Judah L. Magnes was guilty of many indiscretions during his stormy career. But the Jews readily forgave him, for they remembered his youth and did not doubt his sincerity and the purity of his motives. But one will have to find another word for "indiscretion" to explain his latest exhibition of tactlessness and his playing into the hands of the enemy. For much smaller offenses against the public good than he has of late committed, men have been pilloried and had unsavory adjectives attached to their names.

Unity of command is the demand that is constantly being made upon the fighting United Nations. There can be no division of counsel when the enemy is so ruthless and formidable. The Jews, more than any other people, are fighting for their existence, fighting with the last ounce of their remaining strength. Never was a foe so ruthless and savage, so bent on our extermination, as are the powers now arrayed against us. Vaspasian and Titus were benevolent, friendly enemies, compared with the destroyers who confront us today. At such a time, if we are to survive, if we are not to completely disappear as a people, there must be unity of command, a board of strategy. There must not be isolated individuals, each one acting on his own initiative, without the sanction or blessing of the central authority.

Zionism is not an authoritarian movement and the Zionist Executive not an autocratic body. It does not work behind closed doors; it tolerates, even invites, criticism. In the mansion of Zionism there is room for every honest opinion or doubt. Dr. Magnes is entitled to his Zionist heterodoxy; it is his democratic right, and no one would ever dream of laying shackles

upon his hands or mind. He would be free to speak his mind on any of the questions affecting the fate and future of Palestine, were he to appear before a meeting of the Zionist Executive or send in his recommendations by mail. Like Ahad Haam many years ago, he could thunder his *lo zu haderek* "this is not the way," from any Jewish platform or in any Jewish publication, and he would be listened to respectfully. But this rash and hasty acting on his own initiative, this unauthorized dealing with the enemy, this trumpeting of his latest brain-fever in publications of high standing, like *Foreign Affairs*, at a time when the Jews are struggling for their very existence and Palestine is their only beacon of hope and saving, is something one finds it hard to explain or condone.

It is difficult, almost impossible, to conceive of Dr. Judah L. Magnes, whom his people loved, and took him to their hearts, and raised to a singular position of honor, writing such an ill-tempered letter to Rabbi Lazaron, a life-long Zion-baiter, using words against his former comrades which would be too infamous even for the ill-begotten American Council for Judaism. There were false Messiahs in Jewish history who, after their people had believed and trusted them, betrayed them; but their end was not a particularly happy one.

It is the tragedy of stricken and martyred Israel that in this hour of destiny we suffer not only for lack of guidance, but from positive misguidance. Dr. Magnes' pronouncement in *Foreign Affairs* would come as a boomerang at any time, in these days of national catastrophe, its effect is disastrous. It is more than disastrous; it is charged with dynamite, calculated to weaken and destroy our efforts to enlist Christian sympathy for our cause. Not even the most rabid Arab Nationalists have been guilty of such misstatements, such misrepresenta-

Is Judah L. Magnes Betraying the Best Interests of His People?

THE CASE OF Dr. MAGNES

By JACOB S. MINKIN

tions, such deliberate attempts to shut the heart of the world against our claims.

Palestine is Israel's Holy Land. What fame, what glory, what memories are attached to that narrow strip of territory. It is not Islam's Holy Land. The Arab road to glory leads not through Jerusalem, but through Bagdad, Damascus, and Mecca. For the greatest achievements of Arab culture and civilization one looks not to Palestine, but to Spain. Under Arab occupation, Palestine became a derelict land, its very soil hardened into rock and stone refusing to yield its riches.

On the other hand, never before in history was a greater miracle achieved in a country than that accomplished by the Jews in their brief sojourn in the land. For the first time in two thousand years we have created in Palestine a Jewish peasantry. Large tracts of lands smitten with drought for hundreds of years, were revived, and colonies, ringing with the toil and laughter of women and children, spring up almost everywhere. Nay, there was the greater miracle of a national language restored to everyday life, and a national culture re-created almost over night.

The national life, the very existence of the Arabs, does not depend upon Palestine. They have wide and unoccupied territories to live in. They have spaces, a vast Arab empire to look to. They have millions of square miles, while the Jews have nothing, not even an inch. What land they acquired, they paid for dearly, paid with their sweat and their toil, as well as with money.

The Arabs are not a harassed and driven people, they are not victims of a ruthless foe bent on their extermination. They have kings and princes and governments to protect them. They are not penned into ghettos.

subject to slaughter and annihilation. They have diplomats and representatives in foreign lands to redress their wrongs and adjust what claims they have against oppressors. The Jews have nothing—an oppressed minority whose only claim is for sympathy, understanding, commiseration.

The Arabs in Palestine have not suffered, but gained, by the presence of the Jews. Have any complaints been made of exploitation, expropriation, oppression or suppression of Arabs? For every dunam of land the Jews have obtained they have paid for heavily. The Arab landlords knew how desperately in need of land the Jews were, and they struck a hard bargain. Has the land deteriorated, have the orange groves suffered, have the vineyards been neglected under Jewish cultivation? Has the Arab standard of living been lowered because of the Jews? Are Arab workmen paid less for their labor? Is their health poorer, their women and children in any worse condition because of the arrival of Jewish immigrants? What friction between Jews and Arabs was there which could not have been settled amicably if not for Arab politicians and demagogues and an inefficient British administration? Jews and Arabs are actually kin. Their religion, their language, their tribal customs and traditions bear the imprints of a common origin. The Jews did not come as conquerors to Palestine, but as friends, and co-workers in the great enterprise of making the land once more worthy of its great tradition.

Now, Dr. Magnes knows all this. He has lived in Palestine for twenty years. He has seen the modern scientific methods introduced and employed by the Jews benefit both Jews and Arabs. He has seen the hospitals and health stations, built and maintained by Hadassah, care for the sick of Jews and Arabs alike. He has seen Jewish labor unions admit Arabs and fight for their rights. He has seen Jewish schools teaching without the least discrimination Arab pupils. In his own great university there is a faculty devoted to the study of the Arab language and culture. He has seen in the classrooms, in the laboratories, Jewish students work side by side with their Arab comrades. He has also lived through the sad and bloody days of the pogroms when, not

as free agents, but as tools of foreign hired demagogues and incendiaries, Arabs incited riots against the Jews, clubbed, stabbed, and shot them to death.

He has seen all that, seen the land of Palestine rise as if from a long sleep to become one of the most fertile lands in the Near East. He has seen the great attempts, the almost herculean efforts, the Zionist leaders had put forth to come to an understanding, to a peaceful and amicable understanding with the Arabs. The Zionists saw that united the Jews and Arabs could stand, divided they would succeed only in destroying each other. What man knew better than Dr. Magnes the liberal, tolerant attitude of his people, how they stretched forth their hands in love and forgiveness, forgiveness even for the painful wrongs that were committed against them? What an opportunity it was for him to make these facts known to the world, to record the history of his twenty years residence and experience in Palestine so that, dispassionately, men and women might read and judge for themselves.

But, instead, he speaks not with love, but with bile, not with understanding, but with malice, not to clarify a muddled situation, but to confound it. He is a zealot for a cause that does not exist, like Sancho Panza, tilting a sword when no one is attacking. For what attack is being made on the Arabs to justify such threats and maledictions, as "the concept of a Jewish state is regarded by the Arabs as equivalent to a declaration of war against them?"

Dr. Magnes speaks of the Arabs as if there was a unified Arab front, a federated center of authority. Would to God there were, for in such a case half our troubles would disappear over night. But if there is such a unified Arab front, Zionists have not been able to discover it. The fact is that what authority there is among the Arabs is negative, an authority that is not centered in Palestine or in any of the Arab countries, but in Rome or Berlin, or in whichever place the Mufti happens to be at present. The Arabs, even worse than the Jews, are a torn and disunited people, hopelessly amorphous and divided alike in religion and political destiny. The Mufti is not the leader of the Arabs, but only of a small group of

political assassins, holding together his followers not so much by the authority and wisdom of his leadership as by hired gangsters. The frequent purges of his political dissenters is proof of this fact. With what Arab leaders has Dr. Magnes consulted in his effort to find "a just solution for the Arab-Jewish conflict?" Is it with such men as St. John Philby, the intriguing British-Moslem automobile salesman in Saudi-Arabia, with whom he consorted in 1929, or with the still out-of-jail gangsters of the Mufti? The truth is that Dr. Magnes speaks only for himself, for his own deluded and misguided self, and the small band of purblind followers he managed to gain for his "cause." Neither Jews nor Moslems have appointed him as their spokesman; he carries a mandate from neither of these groups; he follows no other call than the call of his self-appointed "mission," as he did in 1929, as he did on many other previous occasions when he compromised his people by figuring as their spokesman.

Dr. Magnes premises his attack on Zionism on the fact that Palestine is not a Jewish land, that all thought, all prophecies, our many-volumed literature, the feeling and conviction of centuries, are nothing but delusions. "To those who contend," he says, "that Palestine is the Promised Land of the Jews, I would say that it is necessary to distinguish between Messianic expectation and hard reality." These are not the words of the Mufti, but those of an erstwhile Secretary of the Zionist Organization of America, not the propaganda literature handed out by Rome or Berlin, intended to sow strife and riots among the Arabs, but by the man whose fine sermons and lectures on Zionism and Palestine are still ringing in the ears of those who had heard them. They are also flying in the face of all that is known of Palestine by Jews and Gentiles alike. Incredible as these statements are, they come from the President of the Hebrew University in Jerusalem.

Jewish immigration into Palestine, Dr. Magnes contends, must be determined not by the need and desperation of the Jews, not by the fleeing victims from the hell of persecution, but by the will and the whim of the Arabs. "Would," he says, "that it (Palestine) were large and empty

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LAMENTATION FOR POLISH JEWRY

By SHALOM ASCH*

Translated from the Hebrew by Mordecai H. Lewittes

NOT to seek judgment against You, O God, have I come before You, nor to understand Your ways. If the Judge of all the earth will not execute justice, who then will be just? There is but one thing I desire—to declare unto those who try to explain Your acts and who attempt to justify our sufferings that all their words are naught but mockery and falsehood and blasphemy. For it is naught but blasphemy to confine Your infinitude within the narrow confines of the four eels of their thinking.

"Look and see," say these Job's comforters, "what happened to Assyria and Babylon, and how bitter was the ultimate destiny of Nebuchadnezzar and Titus! Where, then, are Edom and Rome and all of our ancient enemies who sought to pursue us unto death? Yet we today still live and endure!"

"Yet," say I, "would that their lot was ours. Better to rest amidst the pages of ancient history than to burn eternally in the fire of a cruel existence! Perhaps we, too, might have emerged a new nation, just as Rome was the reincarnation of Edom and Arabia the reincarnation of Babylon. But we are like the damned in Dante's hell, who die only to be reborn for new suffering and new torture. We are unable to live and unable to die. It is our generation alone on whose head have been poured all curses and all maledictions. What cruel deaths recorded in our books of lamentations have not been visited upon us! What other generation has seen, as we have seen in the Warsaw ghetto, dying fathers thrusting forth their children to perish in the streets and in the sewers? Our ancestors, too, were martyred; but they at least were accompanied to their eternal resting-place by mournful survivors. The halo of martyrdom shone about them, and later generations extolled their memory in *Selichot* and in prayers. Today hundreds of thousands pass away, their fate unknown. Cities as famous as Jerusalem for their Torah and learning have become *Juden-rein*. In what other

generation were Jews cast into gas-chambers to be poisoned and consumed—their corpses drained like those of slaughtered cattle to make fats and soaps? In what other generation were children forced to dig graves for living parents? During the persecutions of the crusades, fathers slaughtered their young ones lest they be forced into conversion; today mothers hurl their children and themselves through open windows from great heights lest they be deported to Poland. Poland is a hell; Lithuania and Roumania are fiery furnaces. All Europe is encircled by death-dealing barbed-wire. There is no escape, there is but a consuming flame for all Israel.

I know that it has been said that the battle of Gog and Magog will be succeeded by the Messiah, by eternal peace, by the Four Freedoms, by the millennium. The wolf and the lamb will lie down together. Yes, so shall it be for all nations—all but mine! Against me, even the lamb will become a devouring wolf. Mankind will make peace—but his war against me will not end! Though I hide in the covert of the rock, there he will find me; though I become more lowly than the grasses of the field, yet will he be enraged by me! If not my faith, then the shape of my nose will anger him! For me there is no refuge, for me there is no escape.

This is the day of universal martyrdom.

The Russian peasant girds himself with a belt of dynamite and casts himself beneath the onrushing tank with the cry: "For the freedom of man!"

The noble descendants of ancient Greece, whose lawgivers, artists and thinkers enriched mankind, walk the streets of Athens with hunger-bloated bellies and enfeebled limbs, like living corpses. Bit by bit they die of starvation.

Proud France, the champion of human freedom, in whose very air one could feel the breath of liberty and equality, how have you been led by traitors from your own midst to the

slave-block, your hands enchained by your mortal enemy!

And you, tranquil Holland, the first to emerge from mediaeval bonds and to declare freedom to members of every faith, how have you become, in the very land which you converted through your toil into a garden of God, a servant unto tyrants who rob you of your sons and daughters!

And you, Czecho-Slovakia, once beautiful flower, the hands of the mighty have placed you as a sacrificial offering before the fiery jaws of Moloch to appease his wrath—the blood-offering of a child. Ambassadors of "Christian" countries danced about the idol as the people once danced about the golden calf. This was the beginning of their iniquity. From then on the blood of the valiant who fell in the first war knew no rest. You deceived the dead, you cheated the slain! You defiled the blood of your children, blood of your blood, which was shed on the altar of human justice and freedom. Therefore, has this catastrophe come upon you.

But for my people alone do I wish to recite the Kiddish, for my people in Poland. An entire nation was destroyed and the Heavenly Father saw and held not back the hand of the destroyer. All your days you have been thrown about, clad in your *tefillin* and your *talis*, blood dripping from your own wounds. Thus you lived your life—you sowed joyfully and reaped tearfully, dragging your double burden, the burden imposed by the hand of man and the burden imposed by the law of God.

Then came the day of judgment. I, the historian of the Polish Jew, became a chronicler without a people. Now I have completed the last page of my book with *Yisgadal V'yiskadash*. . . Seated before a vast chronicle, I turn the pages. My eyes light on the period of slavery in Egypt, of exile in Babylon. Everywhere is misery and bondage and darkness and squalor.

But in every epoch of slavery there
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*Published originally in *Hadoar*, Hebrew Weekly.

TRADITION has it that both birthday and deathday of Moses occurred on the seventh of Adar, the current month. Pious Jews treat it as a semi-holiday by omitting the "prostration" and certain somber prayers known as "Tahanun." Also, after services, they drink to the "elevation" of his soul, which is one of several forms of remembrance of the departed.

Modern Jews are not mindful of this dual anniversary. Some go even as far as asserting that to speak of Moses' deathday is preposterous, since people who were never born cannot possibly die. Moses, say these iconoclasts, is either a sun-myth, as is evidenced by the story of his radiant face; or a synthetic personality, born in the fertile imagination of some roving desert tribes and raised to great stature by the admiration of a hundred generations.

The subject is much too involved and all too learned for this scrivener. Yet, he feels a little irked by the omniscient fraternity that so frantically denies human and individual existence to the great liberator and lawgiver. They are of a piece with those who declare the Buddha to be the child of a monk's fancy or gloat to tell you that Shakespeare was two other fellows. It would seem that the fact of genius is quite distasteful to these worshippers of the commonplace and they behave much like the yokel who, while gazing at the giraffe towering above him, declared most emphatically that "there ain't no such critter."

Even if these iconoclasts were by any chance right, they would have to concede the palm of genius to the author or authors of the synthetic Moses for the vivid record of his life as given in four books of the Pentateuch. Whereupon a new dilemma would arise. The only reason for creating a synthetic man is to make a perfect man so as to impress the "common herd." That would explain all of Moses' gifts and virtues—his courage, his humility, his prowess as leader and lawgiver, his soaring flights of poetry. But what point was there to dwell on his shortcomings? Why force him into a situation where he turns killer? Why record a family tiff about his Cushite concubine which resulted in a bad case of eczema for sister Miriam? All of this is perfectly understandable in the story of a real man, but grat-

uitous and pointless in the case of a myth or of a figment of the imagination.

The Biblical passage: "and they gazed after Moses" is interpreted by the ancient homily-makers that he was suspected of having committed a social sin. These astute sages would rather have an imperfect but real Moses than an unblemished bit of tenuous fiction.

* * *

The lot was cast by Haman. It fixed the thirteenth day of Adar as the auspicious date when all Jews were to be exterminated "and to take the spoil of them for prey." With the help of comely Queen Esther the tables were turned; the fourteenth and fifteenth day of Adar became the most hilarious holiday in the Jewish calendar—Purim, Feast of Lots.

Mummery, feasting, drinking to excess, abundant exchange of gifts, liberal giving to the poor—these are the earmarks of the holiday. The children bring rattles to the synagogue and make an unholy noise every time the reader of the Esther Scroll mentions Haman's name. Women and girls crowd the men's part of the synagogue. Meals are prodigious, symbolized by a giant loaf known as the "Purim Koletsh." Short of sexual license, it is a true counterpart of the mediaeval carnival.

Nor is all this hilarity merely permissible. In fact, it is mandatory, as may be seen from the following provisions of the Code:

Every man is obliged to send someone at least two gifts—and he who sends more than two deserves praise. Moreover, one should rather give excessively to the poor than spend lavishly on meals for himself or on gifts for friends.

Even the poorest man in Israel who himself receives alms, should give no less than two gifts to two others in need—One must not be too sparing with Purim largess so that any one

A Chronicle of Facts and Fond Memories Belonging to This Month

By HARRY SACKLER

holding out his hand should be given something.

It is a duty to eat, drink and make merry on Purim.

Since the miracle came because of wine—Queen Vashti's trouble began at a drinking bout and Esther took her place; also Haman's undoing started over the wine cup—therefore decree our sages to get drunk on wine and they say: "Let every one grow sufficiently fuddled so as not to know the difference between 'cursed be Haman' and 'blessed be Mordecai'."

* * *

This last test of confounding hero and villain of the Purim story was not always easy; at least, not for one venerable, white-bearded man at whose table this writer would sit down to the Purim meal with a host of uncles, aunts, cousins and sundry relatives.

Grandfather, of course, drank all the wine that Jewish ritual demanded of him. But one does not get drunk on half a goblet. His ideas on drinking were summarized by the saying of the sages that "moderately taken, wine is beneficial; excessively, harmful." Anyway, getting drunk was a miserable business and put on one the stamp of "Old Lot" whose unsavory reputation has come down from the days of Father Abraham.

But what about the test prescribed by the Code? Well, if one must, one must. And so with each dish during the protracted meal, grandfather would pour himself a glass of wine and hope for the best. Now and then he would close his eyes and subject himself to a sort of mental test. Did he still know the difference between hero and villain? Yes, he did. Obviously, due to some peculiar chemistry of his body or to the rich food he consumed, the wine failed to make him drunk.

"I still know the difference," he would groan from time to time and look somewhat helplessly about him.

His dislike grew with every glassful.

Finally grandmother would take pity on him and, while his head was turned, would pour a thimbleful of whiskey into his wine glass. The effect of the mixed drink was never long in coming. Soon he would rise and begin to amble unsteadily about the room, intoning in a sort of high croak: "Blessed be Mordecai, no, Haman! And cursed be—let me see!—Mordecai, and Haman! No, no, Cursed! Blessed! Ah, it is all wrong!"

Just then two or three of the younger men would edge up to him and enfold him in their strong arms. And while he was still trying to get his curses and his blessings straight, they would lead him to his room and surrender him to his bed and to merciful, sobering sleep.

BINARY STAR

A binary star, say the astronomers, is one that in some respects behaves like two. And this descriptive term puts the writer in mind of Berke Dip, journeyman tanner as well as impresario and star of the local "Yosef-Spiel" troupe, and of his great feat one memorable Purim.

Parenthetically it must be explained that Berke's troupe had to meet the competition of another troupe, the one giving the "Ahasuerus-Spiel." This play dealt with the story of the holiday that was being celebrated, and its leader, Wolf the journeyman tinsmith, was a comedian of parts. Henie, our servant girl, was wooed by both and the professional rivalry was aggravated by the indecision of a comely young woman.

It seems that this led Berke to his incomparable *tour de force*. He had to impress the town with his prowess, discomfit Wolf, win Henie. And so when he arrived at our house for the scheduled performance of the "Yosef-Spiel," all beheld with amazement that his tinsel helmet had two names on it—that of "Yosef-Viceroy" as well as of "Judah," who plays the strong man and the leader of his brethren. Was he going to play the two principal parts of the play? Well, that was the very thing he did! And to indicate which part was which he simply turned around the helmet with the proper "name-plate" towards his audience. Also, he changed demeanor, tonal quality and mimicry without any

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RECENT BOOKS OF JEWISH INTEREST

Reviewed by DR. ISRAEL H. LEVINTHAL

*"Brandeis on Zionism"
With Foreword by Mr. Justice Felix
Frankfurter. Zionist Organization
of America.*

HERE is a little volume that ought to be read and reread by every American Jew in order to have a clear understanding of what Zionism is and why Zionism should become the motivating ideal of his life. In these days in particular, when some American rabbis are rehashing the old bankrupt theories of the German "protest rabbiner" of fifty years ago, it is good to read the views of this clear-headed thinker and student of American democracy, who proves the thesis that "loyalty to America demands that each American Jew become a Zionist."

In this volume are collected all the addresses and statements of Justice Brandeis which dealt with the Jewish problem. The words which he spoke at the time of the first World War are even more timely today: "The war is developing opportunities which make possible the solution of the Jewish problem. But to avail ourselves of these opportunities we must understand both them and ourselves." Again, "The Jewish problem is single and universal. But it is not necessarily eternal. It may be solved." And when one reads this book one becomes convinced that Zionism offers that solution.

Justice Felix Frankfurter, who has written an introduction to this book, gives a beautiful evaluation of Justice Brandeis' contribution to Zionism when he says in his foreword: "His practical understanding of affairs, his indomitable will in translating righteous aspirations into working institutions, his magnanimous and contagious devotion, above all, the permeating influence of his character, made Justice Brandeis the moral symbol of Zionism throughout the world, notwithstanding the judicial insulation of his life."

The Zionist Organization deserves credit for publishing this splendid little volume, and for the fine way in which it was edited. Zionists will do well to present this book to their Christian friends, who will appreciate

this remarkably clear presentation of a problem and solution about which they ought to know much more than they do.

*"Menahem Ussishkin—His Life and
Work."
By Joseph Klausner. Foreword
by Israel Goldstein. Scopus Pub. Co.*

One of the unique figures in the Zionist leadership was the late Menahem Ussishkin. He worked for the development of a Jewish Palestine even before the days of Herzl, and remained a devoted servant of that ideal to the day of his death.

Professor Joseph Klausner, of the Hebrew University, wrote this beautiful story of Ussishkin's life in Hebrew. It has been excellently translated by I. M. Lask, of Jerusalem.

This is not only the story of an interesting life, but it is also an account of the most dramatic moments in Zionist history.

Here is a book which should be placed in the hands of every intelligent Jew, young and old. It will inspire the reader with pride to know that in our generation too, there lived one of those immortal figures that adorned the pages of our history in ancient days.

*"A Guide to the Prophets,"
by Dr. Sidney B. Hoenig and
Samuel H. Rosenberg.
Bloch Publishing Company*

The authors of this volume are correct when they say, "The Bible has given to Judaism its form and substance, and to the world at large its religio-ethical ideals." In these times in particular, when these ideals are challenged by the Nazi-Fascist neopagan forces, it is incumbent upon all of us to become better acquainted with the teachings of the Bible.

This volume aims to introduce the reader to one special part of the Bible, the works of the Prophets. And it must be said that the authors have succeeded, both in their approach and in their treatment of this important feature of Biblical teaching.

Every prophetic book is analyzed as
Continued on page 22

THE NEWS OF THE MONTH

By LESTER LYONS

OVER \$50,000,000 has been invested by American organizations and individuals in the economic development of Palestine during the past twenty years. Such investments have stimulated additional investments from other sources to such extent that Palestine is now a potent supply base for the United Nations. American Jewry has contributed \$60,000,000 to the major Jewish bodies, such as the Palestine Foundation Fund, the Jewish National Fund, and the Palestine Emergency Fund. Contributions from America represented about 25 per cent of the total receipts of these organizations from all parts of the world in twenty years. These organizations received \$18,000,000 from America during the past three years. The chief American agency guiding the economic progress of Palestine is the Palestine Economic Corporation. This corporation is engaged in facilitating the general development of industry and has participated in the establishment of basic enterprises. One of its important objectives is assisting Jewish immigrants to enter industry and become self-supporting. Palestine has a large reserve of scientists and specialists who have built up many important scientific and research institutions that will be extremely valuable in the post-war development of that country and neighboring lands.

Concerts for American and British troops are to be given by the Palestine Symphony Orchestra under the baton of John Barbirolli, following the end of Mr. Barbirolli's present engagement as conductor of the New York Philharmonic Symphony Orchestra. The Palestinian orchestra will give performances not only in Palestine but also in Egypt and North Africa.

The creation of an American Jewish Assembly which will provide a representative forum for the discussion and expression of ideas intended to advance the status of Jews in the post-war world and implement the rights of the Jewish people with regard to Palestine has been resolved by repre-

sentatives of thirty-two national Jewish organizations. The proposed Assembly is to be organized in a democratic fashion and is to consist of not more than 500 delegates. Of this number, 125 delegates are to be named by the cooperating national organizations on the basis of parity as far as possible. The remaining delegates are to be elected by Jewish communities, through local or regional conference, according to Jewish population. The action of this body, which had been covered by B'nai B'rith, is subject to the ratification of their own organizations.

International relief organizations in Geneva have been informed that February 15 was set as the tentative date by the authorities of "New France" for the "total liquidation of the Jewish problem." By that time, from 30,000 to 35,000 Jews will have been turned over to the Nazi authorities for internment or deportation and the remaining Jews will have been "neutralized" by assigned residence to farms or employment in especially hazardous industrial operations. These steps were decided upon by the Vichy government at the request of the Nazis following the "satisfactory results" of the anti-Semitic measures adopted last October.

The British government has announced that 5,000 immigration certificates will be immediately made available to enable 4,500 children and 500 adults in Bulgaria to reach Palestine. The financial responsibility for the transportation and maintenance of the children has been assumed by the Palestine Foundation Fund.

Two of the oldest and largest synagogues in New England have decided to enroll their entire membership in the Zionist movement. These institutions are the Congregation Mishkan Tofila of Boston and the Congregation Kohillath Israel of Brookline. The unanimous resolution of the members of these congregations follows similar action recently taken by

other synagogues throughout the country in joining the Zionist Organization of America.

A broadcast from BBC states that Chief Rabbi Herzog of Palestine has received a message from Pope Pius promising that the Pope will do all in his personal power to help persecuted Jews in Europe. This message was sent in reply to an appeal from the Chief Rabbi.

Japanese military authorities are said by the Nazi official news agency to have issued a "stern warning" to all Jews living in the Philippine Islands, accusing them of espionage and of speculating in the black market.

The Spanish government is reported by the London press to be releasing all Jewish refugees of non-military age from internment camps. These Jews have been held there since 1940 when thousands escaped from France. Many women and children have already been released. The released refugees will be allowed to live in assigned residence centers.

Vigorous denunciation of the Nazi brutalities against the Jews was expressed by the Board of Trustees of the Church Peace Union at their annual meeting in this city. The Trustees declared that "we join all civilized mankind in the demand that in the post-war world there be established a political, economic and social status for Jews and Judaism consistent with the requirements of decency and democracy, that Jews shall be free men and that the Jewish tradition shall be free to fulfill itself." The resolution of the Trustees urges that, "havens of refuge and asylum be provided in all the free countries of the world, including the United States, for such Jews as can be rescued from the hell of fascist Europe." The members of the Board include Bishop James Cannon, Jr. of Washington, D. C., Monsignor Francis J. Haas and Monsignor John A. Ryan of the Catholic University of America, Bishop

Francis J. McConnell of New York, and Charles P. Taft, of the Federal Security Administration. The Union, which was founded by the late Andrew Carnegie, is composed of representatives of various religious denominations.

An impressive tribute to the large number of Jewish youth serving in the Canadian Armed Forces was paid by a Canadian newspaper. The Otta-

wa *Evening Citizen* observes as "a notable record of enlistment" that 10 to 12 per cent of the total Jewish population of Ottawa has joined the Navy, the Army or the Air Force. The paper declares that "the Jewish boys on active service overseas have a fine record. They have the initiative, discipline and industry to make good fighting men under modern conditions of war."

A first-hand study of conditions in Palestine is to be made by a commission of the Zionist Organization of America at the request of the leaders of Palestinian Jewry. Mr. Robert Szold and Dr. James G. Heller, designated on the commission, will also confer with the leaders of the Yishuv on current and post-war problems. More than three years have elapsed since American Zionist leaders spent any considerable time in Palestine.

THE STAR SPANGLED BANNER IN YIDDISH

Translated by Dr. A. Asen

1943 marks the hundredth anniversary of the death of Francis Scott Key, the author of our National Anthem. The "Review" publishes a new Yiddish translation of "The Star Spangled Banner" made by Dr. Asen, the foremost Yiddish adapter of English poetry. The original English verses are included for ready comparison.

THE STAR SPANGLED BANNER By Francis Scott Key

○, zog! kenstu sehn wen der morgen dervarcht,
Vos mir hoben bagrist in farnacht's letzen glihen?
Die shtreifen un shtern durch shreklicher nacht
Über festung galantish sich wiegen un ziben?
Yeder blitz fun roket, yeder: knal fun kanon,
Hot bawizen durch nacht: mir noch halten die Fohn.
O, zog, tzi di "Star Spangled Banner" flatert noch
Über land fun die brave un die freie fun yoch?
Beim tunkeln breg durch tuman un durch roich,
Wu der soine in toit shrek in shtil wert gehalten,
Wos is es, wos blozt, oif dem felzign hoich,
Halb tut sich es wetsen halb wert es behalten?
Ot shimert es sharf in frimorgenden shtrahl,
Ot shpigelt es op in dem shtromigen quall;
Siz, "Star Spangled Banner," lang leben sol noch
Über land fun die brave un freie fun yoch.
Asoi oich oif shtendig wen freie in oifshand
Bashützen die heim fun milchomes gervalten!
In zig un in frieden sol dos geratevet land
Got loiben far hobn sein folk oifgehalten!
Mir siegn, weil yoisher is unser yesod, Un sein sol der motto: "Mir troien in Gott!
Un "Star Spangled Banner" sol flatern noch
Über land fun die brave un freie fun yoch.

א, זאג! קענסטו זען ווען דער מארגן דערוואכט,
וואס מיר האבן באגריסט אין פארנאכטיגן נליהען?
די שטרייפן און שטערן, דורך שרעקליכער נאכט,
איבער פארטן גאלאנטיש זיך ווייגן און ציהען?
יעדער בליץ פון ראקעט, יעדער קנאל פון קאנאן,
האט באוויזן דורך נאכט: אז מיר האלטן די פאזן!
א, זאג, צי די "סטאר ספּענגלד בענער" פלאטערט נאך
איבער לאנד פון די בראווע און פרייע פון יאך?
ביים טונקעלן ברעק דורך טומאן און דורך רויך,
וואו ס'לויפערט דער שונא אין טויט-שרעק געטראפן,
וואס איז עס, וואס בלאזט אויף דעם פעלזיגן הויך,
אט ווערט עס פארהוילן, אט זעט מען עס אפ?
אט שיימערט עס העל אין פרימארגענן שטראהל,
אט שפיגלט עס אפ אין דעם שטראמיגן קוואל;
ס'איז "סטאר ספּענגלד בענער", לאנג לעבן זאל נאך
איבער לאנד פון די בראווע און פרייע פון יאך.
אזוי אויך אויף שטענדיג, ווען פרייע אין שטאנד
באשיצן די היים פון מלחמה'ס געוואלטן!
אין זיג און אין פריידן זאל דאס אויסגעלייט לאנד
נאט לויבן פאר האבן זיין פאלק אויפגעהאלטן!
מיר מוזן זיגן, ווייל יושר איז אונזער יסוד, און זיין זאל דער מאטא: מיר טרויען אין גאט!
אין "סטאר ספּענגלד בענער" זאל פלאטערן נאך
איבער לאנד פון די בראווע און פרייע פון יאך!

THE STAR SPANGLED BANNER By Francis Scott Key

○, SAY! Can you see by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming?
Whose broad stripes and bright stars, through the perilous night?
O'er the ramparts we watched, were so gallantly streaming?
And the rocket's red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there,
O say, does that Star Spangled Banner yet wave
O'er the land of the free and the home of the brave?
On the shore dimly seen through the mists of deep,
Where the foe's haughty host in dread silence reposes.
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected now shines on the stream;
'Tis the Star Spangled Banner, O long may it wave
O'er the land of the free and the home of the brave.
O thus be it ever when free men shall stand
Between their loved homes and the war's desolation!
Blest with victory and peace, may the heav'n rescued land
Praise the power that hath made and preserved us a nation!
Then conquer we must, when our cause it is just,
And this be our motto: "In God is our trust!"
And the Star Spangled Banner in triumph shall wave
O'er the land of the free and the home of the brave.

BROOKLYN JEWISH CENTER ACTIVITIES

NEW CENTER OFFICERS

Rabbi Abels Guest Preacher This Friday Night

On Friday night, February 19th, at the late services beginning at 8:30 p.m., we shall have as our guest preacher, Rabbi Moses J. S. Abels, formerly Rabbi of Temple Emanuel, of Borough Park, and now a member of the Research Institute of Jewish Post War Problems of the American Jewish Committee. Rabbi Abels has chosen as the theme of his sermon, "Human Brotherhood and the Jewish Tragedy," in keeping with the beginning of the observance in America of Brotherhood Week. Rev. Kantor will lead in the congregational singing.

Advance Notice

Next Friday night, February 26th, Rabbi Levinthal will preach on the subject, "The Crucifixion—A Scholarly and Revealing Interpretation." This sermon will deal with the findings presented by a new book, the work of Solomon Zeitlin.

Forest to be Planted in Honor of Rabbi Levinthal

On the occasion of the celebration of Rabbi Israel H. Levinthal's fifty-fifth birthday, the Zionists of Brooklyn have taken the initiative to plant a forest in his name on Jewish National Fund land in Palestine.

The project of an "Israel H. Levinthal Forest" is being undertaken as an expression of Brooklyn Jewry's esteem for our distinguished rabbi who is an outstanding figure in American Zionism.

The climax of this effort in which all Brooklyn Zionist districts are participating will be reached at a dinner to be tendered to Rabbi Levinthal during the month of May.

Sisterhood Board Meeting Feb. 25th

The next meeting of the Board of Directors of the Sisterhood will be held on Thursday afternoon, February 25th at 1:30 o'clock. All members of the Board are requested to attend.

JUDGE Emanuel Greenberg, of the New York State Court of Claims, was elected the new President of the Brooklyn Jewish Center at the Annual Meeting held on Thursday, January 28th. He succeeds Joseph M. Schwartz, who completed his tenth term in office.

Judge Greenberg has been identified with the institution for a number of years, having been its First Vice-President since 1939. Previous to that he led some of the most important campaigns conducted by the Center. He has served as Executive Chairman of the Brooklyn Borough Campaign of the United Jewish Appeal in 1941 and 1942, and at present he is the Co-Chairman of the Brooklyn Federation of Jewish Charities Campaign. He is the Vice President of the Brooklyn Zionist Region, a member of the National Administrative Committee of the Zionist Organization of America, a director of the Jewish Family Welfare Society and the Hebrew Educational Society of Brownsville, and is active in many other philanthropic and communal organizations in the Borough.

In assuming the leadership of the Brooklyn Jewish Center Judge Greenberg stated that with the world at war, many new problems present themselves affecting Jewish life which necessarily will have to be solved by concerted effort of the membership of an

institution of the standing of the Brooklyn Jewish Center; that in the wake of the war, these same problems, and many more of them affecting Jewry throughout the world, will have to be met by the Jews of this country. The religious institutions like the Center will undoubtedly play a most important role in the solution and disposition of these matters. "It will be the duty of the officers and members of the Center."

In his annual message, printed elsewhere in the *Review*, Mr. Schwartz reviewed the progress made by the Center since he assumed office in 1933.

The other officers elected and installed by Dr. Israel H. Levinthal, Rabbi of the Center are: Max Herzfeld, 1st Vice President; Hyman Aaron, 2nd Vice President; David Goodstein, Treasurer and Maurice Bernhardt, Secretary. The members of the Board of Trustees elected for a term of three years are: Isidor Fine, Jacob A. Fortunoff, Judge Emanuel Greenberg, Jacob L. Holtzmann, Morris Miller and Nathan D. Shapiro. The Annual Meeting also elected a Governing Board of 100 members. The list of officers, members of the Board of Trustees and Governing Board voted upon at the Annual Meeting was presented by Mr. Samuel Rottenberg, Chairman of the Nominating Committee.

Yiddish Evening in Honor of S. Tennenbaum

An evening in honor of S. Tennenbaum, noted Yiddish essayist, has been arranged for Monday, February 22nd (Washington's Birthday) at 8:30 o'clock at the Brooklyn Jewish Center.

An interesting literary and musical program has been prepared in honor of the occasion. The following will participate: Abraham Reisen, A. Lutzki (poet and improviser) Naphtali Gross, Eliza Greenblatt, Z. Silverzweig (Editor of the *Americaner*)

and Isaac Lieberman (Editor of the *Wochenblatt*).

The following artists will participate Rosetta Bialis, Boris Zaslavsky, Ruth Renee, Cantor Yardeini, Sonia Gurskaia, Natalie Asen, Flora Previn and Belle Deidja, who will appear in Yiddish and Chassidic dances. Miss Pola Kadison will accompany the artists at the piano. Jacob Marinoff, former Editor of the "Kundes" will preside. Dr. A. Asen will open the meeting. Admission free to members upon presentation of their membership cards. Non-members, 50c.

**Messrs. Nathan Halperin and
Morris Weinberg Elected
Honorary Trustees**

At the last meeting of the Board of Trustees, Messrs. Nathan Halperin and Morris Weinberg were elected Honorary Trustees of the Brooklyn Jewish Center.

**Classes in First Aid, Advanced
First Aid and Nutrition**

We are planning to organize, in the near future, new classes in first aid, advanced first aid and nutrition. If interested in joining any of these classes, please register your name at the Center office of Civilian War Activities.

**Board of Health Film and
Lecture on Social Hygiene**

Under the auspices of the Department of Health of the City of New York a lecture on Social Hygiene will be given on Wednesday evening, February 24th by Dr. Raymond N. Chaitain. Two films relating to this subject, "Defense of a Nation" and "With These Weapons" will be shown. Admission will be free to all.

Congratulations

We extend our heartiest congratulations and best wishes to the following:

Mr. and Mrs. Harry Strongin of 25 Plaza Street upon the marriage of their daughter, Doris, to Lieut. Richard Weiss on February 14th at Monroe, La

Mr. and Mrs. Barnett Reibstein of 377 Montgomery Street, upon the marriage of their daughter, Bluma, to Mr. Richard S. Klein on February 12th. Congratulations are also extended to the sisters, Mrs. Albert Witty and Mrs. Samuel A. Seeger.

Home for the Aged Day

The sisterhood will, as usual, cooperate with the Home for the Aged Bazaar which will be held at the St. George Hotel on Tuesday, March 2nd. The committee is headed by Mrs. Gertrude Raabin.

Center members are urged to have their lunch, tea, or dinner at the Sisterhood tables on that day.

Gym Holiday Schedule

On Monday, February 22nd, (Washington's Birthday) the holiday schedule will prevail in the Gymnasium and Baths. The department will be open to men from 10 a.m. to 2 p.m. and to boys from 2 p.m. to 4 p.m.

APPLICATIONS FOR MEMBERSHIP

**The following have applied for
membership in the Brooklyn Jewish
Center:**

Berkin, Ned

Res. 925 Prospect Place

Bus. Sportswear, 71 Mercer St.

Married

Proposed by Barnett Tanenbaum

Feinman, Miss Lorraine

Res. 550 Hegeman Ave.

Friedman, Miss Eleanor Selma

Res. 310 Kingston Ave.

Proposed by Milton E. Levin

Greene, Harry I.

Res. 601 Lefferts Ave.

Bus. Textiles, 2912 Atlantic Ave.

Married

Proposed by Joseph Goldstein

Levine, Miss Florence

Res. 550 Hegeman Ave.

Levine, Miss Rita

Res. 550 Hegeman Ave.

Roberts, Alfred

Res. Eatontown, New Jersey

Bus. Drugs, 190 Baldwin Ave.,

Jersey City. Married

Proposed by Samuel Rottenberg

Rubin, Harry

Res. 587 Crown St.

Bus. Food Products.

460 Osborn St. Married

Proposed by M. J. Bronstein
Silver, Hyman

Res. 365 New York Ave.

Married

Proposed by Louis Albert

and Hyman Rachmil

Warwick, Dr. Harry A.

Res. 1034 St. Johns Pl.

Bus. Physician Married

Proposed by Dr. Jacob Halperin

and Dr. Samuel Lubin

**The following have applied for re-
instatement in the Brooklyn Jewish
Center:**

Melvin, Philip

Res. 602 Ave. T

Bus. Bldg. Supplies, 118 Junius St.

Schiff, Lawrence

Res. 135 Eastern Pkwy.

Bus. Silk Mills, 95 Madison Ave.

Married

Proposed by Jacob G. Ellis

Volet, William B.

Res. 960 Sterling Pl.

Bus. 120 Schermerhorn St.

Married

Proposed by

Judge Emanuel Greenberg

MAURICE BERNHARDT, *Chairman*
Membership Comm.

Junior Congregation

The following will participate in the Junior Congregation this Sabbath, February 20th: Shacharit — Donald Gribetz; Musaf — Kenneth Amer; Summary—Clair Gunciner; Talk — Mr. Kartzin. The following officers were elected for 1943: President — Donald Gribetz; 1st Vice President—Robert Goldberg; 2nd Vice President —Joseph Newman; Gabbai — Martin Feinberg; Girl Presidents — Judith Teller and Phyllis Serman.

Reception to Boys of Mitchell Field

At the conclusion of the basketball game held last Sunday evening, February 14th between Brooklyn Jewish Center and Mitchell Field, a reception was tendered to the visiting team. The guests included a large number of soldiers and sailors together with their companions. The reception was arranged by the Physical Training Committee in co-operation with the Center Sisterhood and the Young Folks League.

Forum on World Affairs Feb. 24th

The Seventh Annual Forum on world affairs, under the auspices of the Brooklyn Section of the National Council of Jewish Women will be held on Wednesday morning and afternoon, February 24th at the Brooklyn Academy of Music.

Daily Services

Morning services at 7 and 8.

Sunday morning additional services at 9.

Mincha services at 6:00 p.m.

Sabbath Services

Kindling of candles at 6:15 o'clock.
Friday evening services at 6:00.

Sabbath services, Parsha Tezaveh, will commence at 8:45 a.m.

Rabbi Levinthal will speak on the weekly portion of the Law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 4:45 p.m.

Mincha services at 5:45 p.m.

THE CENTER BULLETIN BOARD

MONDAY EVENING FORUM LECTURES

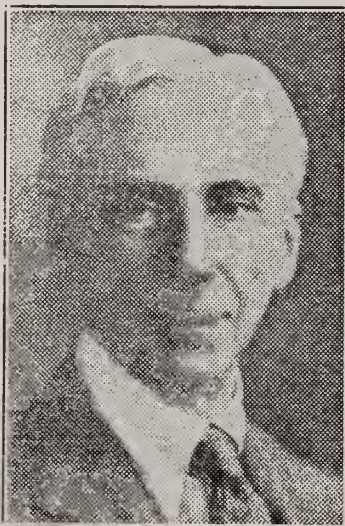
Lectures and Discussions held every Monday Evening During the
Season at 8:30 o'clock

FEBRUARY 22nd

No Forum will be held on this evening, because of the Washington's
Birthday Holiday

MARCH 1st

BERTRAND RUSSELL



BERTRAND RUSSELL

One of the world's foremost scientists, philosophers, educators and authors, for fifteen years a Lecturer and Fellow of Trinity College, Cambridge University. He has been called upon to deliver

numerous memorial lectures in the great universities of Europe and America.

Subject:

"How Can We Win the Peace"

Admission to the Russell Lecture 25c to members upon presentation of their membership cards, 50c to non-members, tax incl.

MARCH 8th

PROF.

J. RAYMOND WALSH

Economist, Author, Educator and Lecturer. For seven years he was a member of the Economics Faculty at Harvard and now is in the Department of Economics at Williams College. Consultant to the Federal Reserve Board, the National Resources Committee and the Committee on Social Security, he served for a year as Trial Examiner of the National Labor Relations Board.

Subject:

"Post War Economic Planning"

MARCH 15th

DOROTHY FULDHEIM

"The best informed woman on the American platform"

BASKETBALL GAME

This Sun. Evening, Feb. 21st
at 9 o'clock

Brooklyn Jewish Center

vs.

8th Avenue Temple

B.J.C. JR. VARSITY

Preliminary Game at 8 o'clock
Admission: 55c to All

Next Home Game:

Feb. 28th—ALL STAR CLUB

Y.F.L. Invitation Dance follows game
and between halves

The American Red Cross
Mobile Unit for

BLOOD DONORS

will be at the

Brooklyn Jewish Center

Wednesday, February 24th
from 3 to 7 P. M.

Register as a Blood Donor at the
Center office for Civilian War
Activities or telephone our
office, PR. 4-1400

*Give a pint of your blood to save
those who offer their lives in the
service of our country!*

BUY WAR BONDS AND STAMPS AT THE CENTER

1942 Report of the Brooklyn Jewish Center

Delivered at Annual Meeting on January 28, 1943

By JOSEPH M. SCHWARTZ, President

TONIGHT, I am completing my tenth term in office as President of the Brooklyn Jewish Center. You will, therefore, forgive me if I incorporate in my annual report a brief resume of our institution's progress during the past decade.

My predecessor, Mr. Isidor Fine, has often remarked that he came in with President Hoover and stepped out of office with President Hoover. He intimated that he had the burden of carrying on during four years of the severest depression the country has undergone in a long time. Fortunately for me, I came in with President Roosevelt and, as I am about to step down from my high office, the country is still blessed with the leadership of the man whose name will go down in history as one of the greatest American presidents, Franklin D. Roosevelt.

When I became President I inherited an institution that was still suffering from the effects of the depression, and I had the task of gradually placing the Center on a more solid foundation by eliminating the debts that had been disturbing us for many years. I have asked our accountant Mr. Goell, to prepare a comparative statement of the assets and liabilities as of 1933 and those as of December 31, 1942. Here I shall only point out some of those items that stand out in importance.

In 1934 we owed in past due interest on our first mortgage, \$70,000. We had incurred this indebtedness because for several years we were unable to meet the interest payments. Through a court decision, the previous high rate of interest was finally reduced and the past due interest was liquidated through installment payments lasting through 1941.

A similar amount was due to the Bank of the United States in Liquidation for money borrowed by the Center. Efforts were made to settle this indebtedness, and in 1936 this obligation, too, was liquidated.

At the beginning of 1933 we owed \$45,000 to the Lafayette National Bank, the balance of a loan which

originally amounted to \$75,000. We have made monthly payments on this debt, reducing it by about \$37,000. There is now due to the bank a little over \$8,000 which we hope to clear within a short time.

* * *

For years we were confronted with a serious problem in connection with our cemetery. It seems that when the cemetery plots were purchased in 1926 we miscalculated the potential number of prospective purchasers among our members. We bought a thousand plots but found that the income from the sale of this ground was far below the amount required annually for payments of interest on the unpaid balances due to the cemetery, for maintenance, etc. These mounting expenses, if continued indefinitely, would increase the cost of plots to the Center beyond the sales price. We, therefore, negotiated with the Cemetery Corporation and returned to them a sufficient number of plots at cost to pay off all arrears and balances due on the principal. These negotiations were concluded in 1940. All debts to the Montefiore Cemetery Corporation were paid off and the Center acquired a free and clear deed to about 265 plots.

At last year's Annual Meeting I reported that definite steps were taken to liquidate the first mortgage on our building. This problem had been giving all of us a great deal of concern ever since the institution was founded. There were times when more than one-third of our income from membership dues had to be diverted to payment of interest on the large mortgage, amounting to \$400,000. It was always our dream that some day, somehow, this heavy burden would be removed from our shoulders. Most of us never dared to hope that this

dream would be realized in so short a time. The first efforts to achieve this independence were made in the fall of 1941. Several months ago we launched the campaign that made it possible for us to reduce the first mortgage from its original \$400,000 to the comparatively small amount of \$50,000, which is our present mortgage. It is true that we have not reached the goal of liquidating the entire mortgage, but the end is in sight. We have full confidence that in the not too distant future the balance will be paid, and then we shall have real cause to celebrate. The complete elimination of the heaviest of all Center burdens, will enable us to devote all our energies to the activities and ideals to which this institution has been dedicated.

DURING the past ten years we have made a number of noteworthy additions to the activities conducted by the Center. I shall mention but a few of them.

In 1933 Rabbi Levinthal inaugurated the Institute of Jewish Studies for Adults. Hundreds of men and women have attended these classes and obtained their education in Hebrew, Jewish History, Talmud, Bible, etc.

The *Brooklyn Jewish Center Review* made its appearance in March of that year and will soon celebrate the completion of ten years of its existence. We know that it has gained a fine reputation in the field of Anglo-Jewish publications and that it is a welcome guest in the homes of Center members.

It was due to the initiative of the *Review* that we started the movement for the establishment of the Library of Nazi-Banned Books in our building, the only one of its kind in this country, as far as we know. The library was inaugurated in December, 1934, at a dinner in honor of Prof. Albert Einstein, and in the presence of a distinguished gathering. Two years later, in 1936, this library was incorporated with books of general interest, and the combined library open-

This issue of the "Review" contains the full Annual Report of the President and the summary of the year's activities. Preserve it for your record of the Center's history.

ed to the public. It has functioned ever since, rendering useful service to our members and to the community. There are 4,500 volumes in Hebrew, English and Yiddish, among them books of rare value and historical interest.

FOR a number of years the Center Sisterhood conducted annual Bazaars for the purpose of raising funds for the Center. We found that this method of fund-raising was not in keeping with the ideals of an institution such as ours. We substituted for it the concerts at the Metropolitan Opera House. The membership welcomed this change and helped us make these annual events a financial success.

The lack of a centralized body that would speak for and in behalf of Brooklyn Jewry was stressed for years in the community. It was because of this deplorable condition that anti-Semitism began to spread in our Borough. The Brooklyn Jewish Center took the initiative in 1939 to call a conference of Brooklyn Jewish organizations to cope with this problem. It resulted in the organization of the Brooklyn Jewish Community Council, and for the first time in the history of our community the Jews of Brooklyn are banded together in an organization well qualified to represent them in all matters affecting their welfare.

The year 1939 marked also the first publication of the Center Diary containing useful information for our membership. It appeared regularly at the beginning of every Jewish New Year and has since been adopted as an annual publication of our institution.

Always seeking improvements, we gave considerable thought to beautifying the religious services conducted in our building. For the High Holy Days in 1939 we adopted the uniform prayer book which has been of great inspirational value to the worshippers attending the Rosh Hashonah and Yom Kippur services in our Synagogue. The following year, in 1940, we instituted the system of visiting cantors. This has brought added interest to our service, and has made it possible for our congregants to familiarize themselves with the different interpretations of the prayers by various members of the cantorial profession.

World conditions and our country's

entry into the war have brought about new problems and new activities in which this institution had to be engaged. We offered our fullest cooperation to our city and our government in anything that might assist in the prosecution of the war. Our Committee on Civilian Activities has rendered splendid service, and would merit a more lengthy report, if time permitted. At the beginning of hostilities we placed the facilities of the Center at the disposal of the city authorities and the offer was promptly accepted. The Brooklyn Jewish Center has been designated as the Primary Rest Center of the American Red Cross, as one of the fourteen Emergency Welfare Centers in the Borough of Brooklyn, and as an Official Casualty Station of the Emergency Medical Service of the City of New York. Our Red Cross Unit functions beautifully, and hundreds of women are whole-heartedly helping in this important and urgent work. The sale of Bonds and Stamps in our building reached the sum of \$400,000.

AS far as this year's activities are concerned, I am happy to report that all of our departments have functioned uninterruptedly and have made considerable progress.

The Friday Evening Services and the services on the Sabbath and Jewish holidays are continuing to attract capacity congregations of men and women. It is gratifying indeed to see the large number of people coming to our Synagogue to receive their religious and Jewish inspiration through the sermons delivered from our pulpit and the beautiful services.

Our Weekly Forum is holding its own despite the fact that other interests as a result of war conditions make it extremely hard to conduct activities that are cultural in nature. The many courses in First Aid, Advanced First Aid, Nutrition, etc., arranged in the Center building, as well as other war activities have somewhat detracted from the former interest in Forum lectures.

The Afternoon Hebrew School has had its first season under the new system of a uniform three-day-a-week school. It is as yet too soon to report as to whether this experiment will meet with the expected success. Thus far we note that the attendance has been considerably improved. The

school registration is as follows: Afternoon Hebrew School, 117 children, Hebrew High School, 16, Special Hebrew Class, 22, Consecration Group, 13. The registration in the Sunday School is 119.

The Center Academy greatly increased its registration during the year. The number of children attending the school is 120, which represents the largest registration in its history.

We are closing this year with a membership of 1014 (733 married and 281 single) as against 996 reported last year. This number includes 95 members who joined the armed forces of our country and whose membership is retained for the duration of their service without the payment of membership dues. The total number of members and children of members in service is 180.

The Physical Training Department has rendered useful service to our membership in providing healthful facilities in these times of stress.

IN reciting the progress made during the past ten years, I hope that there will be no misunderstanding as to my motives. I am naturally proud of this record but I do not claim undue credit for what has been accomplished. I did what was in my power to help and to make others help the institution. What we did accomplish cannot be credited to one man nor a few men. The Center has been singularly blessed in a great many respects. What we are particularly grateful for is that we have members who understand the importance of the Brooklyn Jewish Center, the need for an institution such as ours and, proud of their affiliation with it, are always ready to come to its aid, even to the point of making sacrifices in its behalf. If ever there was a doubt as to the devotion and loyalty of our membership this was dispelled by its magnificent record in the recent Mortgage Redemption Campaign. Two-thirds of our married membership responded, and I know that before this mortgage is completely redeemed every member of the Center will have had a share in this extraordinary undertaking.

WISH I could mention tonight the names of the men and women
Continued on page 21

Officers, Members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center, for 1943.

OFFICERS

HON. EMANUEL GREENBERG	President
MAX HERZFELD	First Vice-President
HYMAN AARON	Second Vice-President
MAURICE BERNHARDT	Secretary
DAVID GOODSTEIN	Treasurer
<hr/>	
SAMUEL ROTTENBERG	Honorary President

MEMBERS OF THE BOARD OF TRUSTEES

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Maurice Bernhardt
Morris Dlugasch
Isidor Fine
Jacob A. Fortunoff
Moses Ginsberg

David Goodstein
Hon. Emanuel Greenberg
Max Herzfeld
Jacob L. Holtzmann
Fred Kronish
Samuel Lemberg

Morris Miller
Samuel Rottenberg
Joseph M. Schwartz
Nathan D. Shapiro
Dr. Moses Spatt
Sol Sussman

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Pincus Glickman
Charles Goell

Henry Gold
Nathan Halperin
Benjamin J. Kline

Max N. Koven
Jacob Levy
Morris Weinberg

MEMBERS OF THE GOVERNING BOARD

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Brenner, Mrs. Phillip
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Cohen, Irving L.
Cooper, Harry
Dilbert, Charles
Doner, Jacob S.
Fine, Charles
Finkelstein, Dr. Reuben
Freedman, Harry A.
Gabriel, Barnett
Goell, Milton J.
Ginsburg, Abraham
Gluckstein, Ira I.
Goldberg, Maurice E.
Goldberg, Max
Goldberg, Samuel H.
Goldstein, Nathaniel L.

Gottlieb, Aaron
Gottlieb, Irving J.
Greenblatt, Samuel
Greene, Harry
Gribetz, Louis J.
Gross, Henry H.
Halperin, Louis
Halpern, David
Harrison, Harry A.
Horowitz, A. H.
Horowitz, Irv. S.
Horowitz, Joseph
Horowitz, Mrs. Jos.
Jaffe, Louis N.
Joley, Albert
Joseph, Arthur
Kaminsky, David B.
Klein, K. Karl
Klinghoffer, Morton
Koven, Dr. Benjamin
Kraner, Ira T.
Kugel, Simon H.
Leventhal, Julius
Levey, Frank
Levy, Mrs. Harry

Levingson, Isaac
Levkoff, David
Lewis, Aaron
Lowenfeld, Mrs. Isador
Lurie, Lieb
Lyons, Lester
Markowe, Benjamin
Martz, Benjamin
Melker, Abraham R.
Mitrani, Solomon
Neinken, Morris
Ostow, Kalman I.
Parnes, Louis
Perman, Charles
Preston, Harry
Rachmil, Hyman
Radutzky, Nathan
Riker, I. Jerome
Rosen, Jacob
Rosen, Meyer A.
Rosenson, Ira L.
Rutstein, Jacob
Safier, Charles
Salwen, Nathan
Schaeffer, Frank

Schell, Herman B.
Schneider, Samuel A.
Schwartz, Arnold M.
Schwartz, Nathan T.
Siegel, William I.
Siegmeister, Isaac
Silberberg, Isidor
Silverstein, Morty
Simon, Louis
Stark, Joseph
Stark, Samuel
Strausberg, Samuel
Strongin, Harry
Tanenbaum, Barnett
Weinstein, Albert A.
Weinstein, Mrs. Albert A.
Weinstock, Louis
Wender, Morris D.
Wiener, Mrs. Isaac
Witty, Albert
Witty, Mrs. Albert
Zirn, Abraham H.
Zucker, Harry
Zwerdling, Tobias

SUSTAINING MEMBERSHIP FOR 1942

THE following is a list of the 1942 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of co-operation and loyalty in voluntarily paying the higher rate of membership dues in the Center.

Aaron, Hyman
Bernard, Mrs. Louis W.
Bregstein, Harold
Cohen, Julius
Dlugasch, Morris
Elowsky, Samuel M.
Feldstein, William
Goell, Mark J.

Goodstein, William
Jablow, George
Katz, Samuel
Kline, Benjamin J.
Koff, Mrs. Samuel
Kronish, Fred
Lurie, Lieb

Rustein, Jacob
Salwen, Nathan
Shapiro, Abraham
Steingut, Hon. Irwin
Weinberg, Morris
Weinstock, Louis
Zirinsky, Mrs. Hannah

SUMMARY of RELIGIOUS & SOCIAL ACTIVITIES of the BROOKLYN JEWISH CENTER FOR 1942

FRIDAY NIGHT LECTURES AND SERVICES

Red, White and Blue Herring — Dr. Levinthal—Jan. 2nd.
Education in a World of Chaos — Rabbi Mordecai Lewittes—Jan. 9th.
The Fundamentals of a Jewish Life — Dr. Levinthal—Jan. 16th.
What Does History Teach Us? — Dr. Levinthal—Jan. 23rd.
Why Do the Nations Rage? — Dr. Max Arzt—Jan. 30th.
The Rule to Guide Us in Life — Dr. Levinthal—Feb. 6th.
Is There a Need for a Jewish Army in the Near East?—Rabbi Mordecai Lewittes—Feb. 13th.
The Psychology of Prejudice — Dr. Levinthal—Feb. 20th.
The Sabbath—Can It Be Revitalized in and for Our Day—Rabbi Levinthal—Feb. 27th.
 Special Youth Service—Miss Sylvia Brody; Joseph Jaspan; Rev. Sidney Greenberg—March 6th.
The Jew in a Gentile World — Dr. Sidney Tedesche—March 13th.
Passover in Palestine—Rabbi Mordecai Lewittes—March 20th.
A Sage of a Thousand Years Ago With a Message for Us Today — Dr. Levinthal—March 27th.
The Mission For Which We Suffer — Dr. Louis I. Newman—Oct. 23rd.
The Balfour Declaration—Its Significance Today — Rabbi Levinthal — Oct. 30th.
A Wanderer Through Life—Rabbi Mordecai Lewittes—Nov. 6th.
Sermons in Letters from our Men in Service—Dr. Levinthal—Nov. 13th.
The Charter of Man—Rabbi Morris Dembowitz—Nov. 20th.
Praise and Ammunition—A Thanksgiving Sermon—Rabbi Mordecai Lewittes—Nov. 27th.
The War of the Maccabees—Renacted in our Day — Dr. Levinthal —Dec. 4th.
The Chosen People — What Does This Concept Mean? — Dr. Levinthal —Dec. 11th.
Diaspora — 20th Century — Dr. Ephraim R. Gomberg—Dec. 18th.
What Is True Culture — Dr. Levinthal—Dec. 25th.

HOLIDAY SERVICES

Purim Services — Reading of the Megillah—March 2nd.
 Passover Sedorim—April 1st and 2nd.
 First Days of Passover — Rabbi Levinthal speaker — April 2nd and 3rd.
 Concluding Days of Passover—Rabbi Levinthal and Rabbi Lewittes, speakers—April 8th and 9th.
 Shevuoth Services followed by Consecration Services—May 22nd.
 Shevuoth Services—2nd Day—Rabbi Levinthal speaker—May 23rd.
 Slicoth Services—Rev. Kantor assisted by the Feig Choir—Sept. 5th.
 Rosh Hashonah Services — Rabbi Levinthal preacher, "When Thou Goest To War"—Sept. 12th.
 2nd Day of Rosh Hashonah—Dr. Levinthal on "The True Foundation for Jewish Living"—Sept. 13th.
 Rosh Hashonah Services in the Auditorium—Rev. Moshe Steinberg officiating. Mr. Benjamin Hirsh, preacher.
 Kol Nidre Services—Rabbi Levinthal on "Judaism's Evaluation of Life"—Sept. 20th.
 Yom Kippur — Dr. Levinthal on "The Fundamental Rule for Progress"—Sept. 21st.
 Succoth Services — Dr. Levinthal preacher on "Significance of the Festival"—Sept. 25th and 26th.
 Concluding Succoth Services—Oct. 3rd and 4th.

VISITING CANTORS AT SABBATH SERVICES

Rev. Harold Greenblatt—Jan. 17th.
 Rev. Rubin Tucker with the Machtenberg Choir—March 21st.
 Rev. Isidor Savitt with Kazimirsky Choir—April 25th.
 Rev. Moshe Steinberg—May 16th.
 Rev. Berele Chagy with Feig Choir —Nov. 21st.

MONDAY NIGHT FORUMS

World Revolution—Dr. Will Durant—Jan. 5th.
The Jew Faces a New World — Dr. Robert Gordis—Jan. 12th.
America's Little Hitlers—Dr. L. M. Birkhead—Jan. 19th.

Hitler Over Latin America—Senor Julio Alvarez Del Vayo—Jan. 26th.
The United States from a World Point of View—Dorothy Fuldheim—Feb. 2nd.
Possibilities of a Constructive Peace —Dr. Ernst W. Meyer—Feb. 9th.
The Poetry and the Philosophy of the World's Greatest Book—The Bible—Dr. Israel Efros—Feb. 16th.
The Coming Fourth French Republic—Mme. Genevieve Tabouis—March 2nd.
Can the Axis Take India — Krishnahal Shridharani—March 9th.
Why Japan Can't Win—Capt. Patrick Smith—March 16th.
What Is Our Youth Facing — Abram L. Sachar—March 23rd.
Wallace and Smuts—Two English Speaking Prophets of our Times — Dr. Stephen S. Wise—Nov. 23rd.
Britain In India—A New Approach to an Old Problem—Dr. Anup Singh—Nov. 30th.
The Jews in the Arab World—Dr. Walter Fischel—Dec. 7th.
Where We Stand in the War Today—Fletcher Pratt—Dec. 14th.
The Peace After War — Can We Agree on Terms?—Dr. John Haynes Holmes—Dec. 21st.
The Four Major Nazi Mysteries—Sigrid Schultz—Dec. 28th.

HEBREW and YIDDISH EVENING

Peretz Hirshbein — 60th Jubilee Birthday Celebration—March 7th.

HEBREW EDUCATION COMMITTEE

- (a) *Junior Congregation*
 The children of the Hebrew School meet every Saturday morning and during Holidays in the Beth Hamedrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers.
- (b) *Three-Day Week Hebrew School*
 Meets week-days from 4 to 6 P.M. and Sundays and Legal Holidays from 10 A.M. to 12:45 P.M.
- (c) *Religious School*
 Meets every Sunday morning throughout the season from 10:00 A.M. to 12 M.
- (d) *Class in Ein Yaakov and Bible Study*

Meets every Saturday afternoon.
Mr. Benjamin Hirsh, speaker.

(e) *Consecration Group of Girls*
Sunday morning 10-12 M.

(f) *Post Consecration Group of Girls*

Meets monthly.

Faculty

Rabbi Israel H. Levinthal, Principal
Rabbi Mordecai H. Lewittes, Supervisor

Benjamin Hirsh

Mrs. Jean Beder

Jacob M. Kartzinzel

Simcha Kling

Berenica Grayzel, Secretary

* * *

Rabbi Mordecai H. Lewittes,
Principal Sunday School

INSTITUTE OF JEWISH STUDIES FOR ADULTS

Hebrew A—Every Thursday at 8 P.M., Miss Betty Ungar, Instructor.

Hebrew B—Every Thursday at 8 P.M., Mrs. Jean Beder, Instructor.

Hebrew D—Every Thursday at 8 P.M., Miss Lillie Rubee, Instructor.

Talmud A. — Every Tuesday at 9 P.M., Dr. Michael Higger, Instructor.

Talmud B. — Every Tuesday at 8 P.M., Dr. Michael Higger, Instructor.

Religion and History—Every Tuesday at 8 P.M., Mr. Jacob Kartzinzel, Instructor.

Special Morning Classes—

Religion—Every Wednesday at 10 A.M., Mrs. Helen Levinthal Lyons, Instructor.

Jewish History—Every Wednesday at 11 A.M., Mrs. Helen Levinthal Lyons, Instructor.

LECTURE COURSES

Marriage and the Family

"War, Morale and the Family"—Dr. Sidney E. Goldstein—April 13th.

"Social Hygiene and the Family in War Time"—Dr. Jacob A. Goldberg—April 13th.

"Marriage and the Family in War Time"—Dr. Bernhardt S. Gottlieb—April 20th.

"Marriage and Divorce—The Legal Aspects"—Mitchell Salem Fisher, Esq.—April 27th.

"Intermarriage"—Rabbi Hyman L. Schachtel—May 4th.

Health During the War

"The Prevalence of Malnutrition in War Emergencies"—Dr. Norman Jolliffe—Oct. 26th.

"Modern Views of Heart Disease"—Dr. Sidney P. Schwartz—Nov. 2nd.

"Heart Disease in Relation to Recruits and Soldiers"—Dr. Harold E. B. Pardee—Nov. 2nd.

"The War Efforts and the Psychological Functions of Women"—Dr. Raphael Kurzrock—Nov. 9th.

"The Gastral Intestinal System During the War"—Dr. Burrill B. Crohn—Nov. 16th.

"The Modern Diet"—Dr. Reuben Finkelstein—Nov. 16th.

COURSES IN FIRST AID AND NUTRITION

First Aid

Mondays, beginning Jan. 5th by Dr. Samuels.

Mondays, beginning Jan. 5th by Mr. Fairley.

Mondays, beginning Jan. 5th by Dr. Goldring.

Mondays, beginning Jan. 5th by Dr. Kasnetz.

Mondays, beginning Jan. 26th by Mr. Peskin.

Mondays, beginning March 16th by Mr. Gody.

Mondays, beginning April 20th by Mr. Peskin.

Mondays, beginning Oct. 19th by Miss Osterman.

Tuesdays, beginning Jan. 6th by Dr. Windwer.

Tuesdays, beginning Jan. 27th by Mr. Gody.

Tuesdays, beginning April 14th by Dr. Hirschfeld.

Tuesdays, beginning April 14th by Mr. Gody.

Tuesdays, beginning April 14th by Dr. Casden.

Tuesdays, beginning June 9th by Miss Osterman (advanced)

Wednesdays, beginning Jan. 7th by Dr. Benin.

Wednesdays, beginning Jan. 7th by Dr. Zuckerman.

Wednesdays, beginning Jan. 7th by Dr. Bloom.

Wednesdays, beginning Jan. 21st by Dr. Tirsch.

Wednesdays, beginning Mar. 4th by Dr. Casden.

Wednesdays, beginning Mar. 4th by Miss Osterman.

Wednesdays, beginning April 15th by Dr. Benin.

Wednesdays, beginning April 15th by Dr. Goldring.

Wednesdays, beginning April 22nd by Dr. Windwer.

Wednesdays, beginning May 13th by Miss Annixter (advanced).

Wednesdays, beginning June 10th by Miss Osterman.

Wednesdays, beginning Oct. 28th by Dr. Goldring.

Thursdays, beginning Jan. 8th by Dr. Hirschfeld.

Thursdays, beginning Jan. 8th by Mr. Armstrong.

Thursdays, beginning Jan. 8th by Dr. Bernhardt.

Thursdays, beginning April 16th by Dr. Bernhardt (advanced).

Thursdays, beginning April 16th by Mr. Gody (advanced).

Thursdays, beginning April 16th by Dr. Zuckerman.

Thursdays, beginning June 4th by Dr. Desatnek.

Thursdays, beginning Oct. 1st by Miss Osterman.

Thursdays, beginning Oct. 22nd by Mr. Beckerman (advanced).

Nutrition

Mondays, beginning March 30th by Miss Stark.

Mondays, beginning April 13th by Dr. Kasnetz.

Mondays, beginning June 8th by Miss Stark (canteen).

Mondays, beginning Oct. 26th by Miss Stark.

Tuesdays, beginning Feb. 10th by Mrs. Bloom.

Tuesdays, beginning March 17th by Miss Fierst.

Tuesdays, beginning April 14th by Miss Neubauer.

Tuesdays, beginning May 12th by Mr. Peskin.

Thursdays, beginning Nov. 12th by Mrs. Kohn.

CENTER ACADEMY

Jan. 21st—P.T.A. Meeting—Hon. William I. Siegel Speaker—topic: "The District Attorney and the Community."

Feb. 10th—P.T.A. Meeting—Classroom discussions.

Feb. 12th—Open School Day.

March 10th—Theatre Party—"Cafe Crown."

March 27th—Center Academy Seder.

April 16th—P.T.A. Meeting—Mr. Rothkowitz and Miss Prensky Speakers.

April 22nd—P.T.A. Meeting—Mrs. Jean Shick Grossman Speaker.

May 4th-7th—Sugar Rationing.

May 27th—Testimonial Dinner to Mr. Benjamin Alva Levine.

May 27th, 28th, 29th — Annual Spring Exhibit.

June 16th—Graduation.

Sept. 23rd—School opens.

Oct. 27th—P.T.A. Meeting—Classroom discussions.

Nov. 3rd—Open School Day.

Nov. 4th—P.T.A. Meeting—General meeting followed by classroom discussions.

Dec. 4th — Presentation of sound motion picture "White Ammunition."

Dec. 16th—P.T.A. Meeting—Miss Prensky, Mr. Rothkowitz, Mr. Friedman, speakers.

HEBREW AND SUNDAY SCHOOL ACTIVITIES

March 1st — Purim Festival and Masquerade.

March 4th—P.T.A. Purim Party.

March 31st—Hebrew School Seder.

May 22nd—Consecration Services.

June 7th—Sunday School Graduation.

June 9th—P.T.A. Meeting.

June 17th—Hebrew School Graduation — Capt. Bernard Segal, guest speaker, Cantor Leibele Waldman.

Nov. 18th—P.T.A. Meeting.

Dec. 6—Chanukah Entertainment.

Dec. 23—P.T.A. Meeting—Emanuel M. Edelstein, guest speaker.

MEMBERSHIP SOCIAL ACTIVITIES

Annual Meeting—Election and Installation — Jan. 22nd.

Membership Social — Dell O'Dell; Josie Shear; Harold Schuldbaum — Feb. 25th.

Membership Social — Rev. Rubin Tucker; Mae Landis; Eddie Lambert — April 5th.

Membership Social—Duci DeKerekjarto; Seymour Rechtzeit—May 19th.

Membership Social—Miss Barbara; Merrill Miller; Bill Barron; Eddie Ross—Sept. 30th.

Membership Social — Prof. Ralph Slater, Josephine Lambardo and Robert Feyte—Oct. 29th.

Chanukah Membership Social — Lynn Renore; Morris Gandel; Edgar Alexander—Dec. 9th.

New Year's Eve Party and Dance — Dec. 31st.

SISTERHOOD ACTIVITIES

Jan. 12th—Installation of officers.

Jan. 28th—Card and Mah Jongg Party.

Feb. 9th—Monthly Meeting—Mrs. Bertha Martyn, speaker on "Ancient Marriage Customs." Musical program by Mrs. Irving Groothius, vocalist, ac-

companied by Mrs. Samuel Goldberg.

March 9th — Monthly Program Meeting—Book Review by Mrs. Naomi Finkelstein; Musical program by Mrs. Mabel Berman, singer, accompanied on piano by Mrs. Marion Fink.

April 13th — Cultural Program Meeting—Book Review, "The Renegade" by Rabbi Lewittes; piano concert by Joan Klinghoffer.

April 19th—Card and Mah Jongg Party.

Oct. 5th—Monthly Meeting — Rabbi Levinthal speaker on "The 450th Anniversary of the Discovery of America."

Oct. 28th—Mother-Daughter Luncheon and Fashion Show by Russeks.

Nov. 9th—Monthly Meeting—Mrs. Naomi Finkelstein presented a book review; Musical program by Miss Rayna Welles, accompanied on piano by Miss Etta Vogel.

Dec. 14th — Monthly Meeting — Dramatic recitations and monologues by Mrs. Sidney S. Leonard; Musical program by Mrs. David Mezz, accompanied on piano by Mrs. Nathan Adler and piano selections by Miss Helen Zucker.

YOUNG FOLKS LEAGUE

Farewell Party to men leaving for army.—Jan. 7th.

Meeting—Miss Muriel Blickstein, piano soloist; Miss Roslyn Schwartz, vocalist—Jan. 12th.

Meeting—Concert of recorded symphonic music—Feb. 24th.

Cocktail Party, Buffet Supper and Dance—Feb. 28th.

Farewell Party to members leaving for armed forces—March 10th.

Meeting—Debate on Palestine Army — William I. Siegel, affirmative and Nathan Rothstein, negative—Mar. 24.

Y.F.L. Roof Garden Parties every Tuesday evening throughout the summer.

JUNIOR ACTIVITIES

Feb. 11th—Center Club Dance.

Feb. 12th — Junior League Quiz Contest.

March 12th—Junior League Dance.

April 6th — Children's Entertainment.

April 18th — Shomrim and Center Girls Old Tyme Movies.

April 26th—Shomrim and Center Girls Victory Dance.

June 13th — Shomrim and Center Girls "Finale Frolics."

Dec. 30—Children's Entertainment.

PHYSICAL TRAINING COMMITTEE

Basketball games at Center Court. B.J.C. vs. 8th Ave. Temple—Jan. 11th.

B.J.C. vs. Jewish Community House—Jan. 18th.

B.J.C. vs. Flatbush Boys Club—Jan. 25th.

B.J.C. vs. Ohrbach's—Feb. 1st.

B.J.C. vs. Hebrew Educational Society—Feb. 8th.

B.J.C. vs. Ohrbach's—Feb. 15th.

B.J.C. vs. Columbus Council of K. of C.—Feb. 22nd.

B.J.C. vs. Union Temple — March 8th.

B.J.C. vs. Prospect Park Y.M.C.A. — March 15th.

B.J.C. vs. Hebrew Educational Society—March 22nd.

B.J.C. vs. 8th Ave. Temple—Nov. 1st.

B.J.C. vs. Newark Induction Station—Nov. 8th.

B.J.C. vs. Prospect Y.M.C.A. — Nov. 15th.

B.J.C. vs. Workmen's Circle — Nov. 22nd.

B.J.C. vs. U. S. Navy Recruiting Station—Dec. 6th.

B.J.C. vs. 92nd St. Y.M.H.A.—Dec. 20th.

CENTER CLUBS

Young Folks League — Unmarried Center members as well as children of members, males over 21 years and females over 18 years of age.

Inta-League — Students in upper grades of high school. Meetings Wednesday nights at 8 p.m. Didian Goldberg, leader.

Center Girls — Students in high school. Girls meet on Saturday nights at 8:00. Mrs. Barad, leader.

Shomrim — Boys in lower grades of high school. Meet in gymnasium on Saturday nights. Irvin Rubin, leader.

Vivalets—Girls in upper grades of elementary school. Meeting at 7:30 on Saturday night. Dorothy Mandelbaum, leader.

Maccabees — Boys in elementary school. Meet for athletics in gymnasium at 6:30 on Saturday night. Ephraim Goldberg, leader.

Candle-Lites — Girls in elementary school. Meeting on Saturday night at 7:00. Lillian Port, leader.

Dramatic Group meets Sundays, 12:30 p.m., Phoebe Honig, leader.

Tsofim — Sidney Wiener, leader. Rabbi Mordecai Lewittes, Director.

ANNUAL REPORT

Continued from page 16

men who have given of themselves, of their time and energy, to enable the Center to make the progress it did, not only during the past year, but throughout the ten years of my administration. I realize that this is impossible. I must, therefore, limit myself to a word of thanks to my fellow officers, Judge Emanuel Greenberg, Hyman Aaron, David Goodstein, and Max Herzfeld, to my fellow trustees, to the members of the Governing Board, to the chairmen and members of all the committees and to the officers, directors and members of the Sisterhood. I give hearty thanks to all those who have carried the burden of the Mortgage Redemption Fund Campaign and to those who contributed to the fund. Last, but not least, I am grateful to the rank and file, the members of the Brooklyn Jewish Center, for their loyal and sincere devotion to the institution.

I am deeply thankful to Rabbi Levinthal, our beloved spiritual leader, who has been of immeasurable help to me and for whose guidance and advice I was always grateful.

I am thankful also to our Administrative Director, Mr. Joseph Gold-

berg, for the faithful assistance he has given me throughout my administration, as well as to all the officials, instructors and members of the Center Staff.

This evening I am relinquishing my office as President of the Brooklyn Jewish Center and am turning over these duties and responsibilities to my successor, Judge Emanuel Greenberg. From the depth of my heart I wish him and his associates a most successful administration. May his leadership bring about greater and greater achievements for our institution and all that it stands for.

They are taking over the helm at a time when the world is enveloped in the darkness of a crucial war. Our boys are taking their places in the ranks of those fighting the barbaric hordes unleashed by the cruel Nazi and Fascist forces. Fervently we hope and pray that before another year rolls by peace and tranquility will again reign in our midst, and that justice, righteousness and democracy will triumph over the powers of evil and destruction.

To have been so often the recipient of your confidence is one of the most

gratifying distinctions of my life. This occasion brings forth memories of the years gone by and of the many bonds of friendship that were formed from the early days of the founding of this institution. Regardless of who was entrusted with the mantle of leadership, each administration consistently adhered to the principles of the Center's founders and saw to it that the Center took its rightful place in promoting the well-being of our people.

Let us never forget the position of leadership the Brooklyn Jewish Center occupies in Jewish life, and the esteem in which it is held by the community. This position has been acquired by nearly a quarter of a century of constructive work, and so long as this standard is maintained its membership represents a badge of honor.

May I sum up the feelings that we all have for the Center by saying that we love it for its history and for its tradition; we love it because its work has been part of our own very life; we love it for the friendships we have made within its walls and we love it because it is the Brooklyn Jewish Center.

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Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

IT HAPPENED IN ADAR

Continued from page 9

difficulty. The illusion of two players was almost perfect.

The final test came when the vice-roy and Judah played opposite one another. We all wondered how Berke would overcome this difficulty. But not in the least dismayed, he introduced his own ingenious technique. Crossing from one end of the players' circle to the other, he simply twisted his helmet around and addressed himself to his imaginary adversary on the other end. Thus:

Viceroy: (north of circle; with dignity). If you came to Egypt to buy corn, what need was there to skulk through dark alleys and by-streets?

Judah: (back, south of circle; dark of countenance, suppressed growl). Mister Viceroy, you are much mistaken. The grandchildren of Abraham the Hebrew were never spies, no, never!

Viceroy: (north again; a sneer in the suave voice). Ten brothers come buying food. Do they come together? No! Each appears through a different

city gate. Hard to explain this, is it not?

Judah: (south again; mighty arm raised in a gesture of defiance). No kingdom to rule have we, Mister Viceroy. Why should we come to spy on you? Now, if you do not (points to Simeon and Levi) These two there have laid waste the city of Shechem!

And so forth to the end of the rip-roaring scene.

The play over, Berke looked about challengingly. Would Wolf dare play Mordecai and Haman simultaneously? No! Everybody agreed on that and there was much applause and back-slapping for the journeyman tanner. And when Henie appeared with a huge platter of cabbage-rolls (stuffed with meat and raisins) for the players, this writer saw her bestow a fleeting glance of admiration on Berke. The grown-ups smiled. Prospective weddings were liked even better than good performances of this or that "Purim-Spiel."

BOOKS OF JEWISH INTEREST

Continued from page 9

to authorship and historical setting. The contents are summarized, and interesting comments and observations of the book are noted. For the more serious student there is added, at the end of each chapter, subjects for further study, as well as references to other works for more detailed discussion of certain phases of the prophets' work.

What is particularly commendable in this book is the fact that the authors have endeavored to present, in their treatment of the subject, both the traditional and the scientific or critical views. And these views are presented in a fair and scholarly manner.

This book will help the student, young and old, to get a fine appreciation of the teachings of those spiritual giants of thousands of years ago, teachings for the fulfillment of which the civilized world is yearning today.

"Edenu"—In Honor of Rabbi Dr. Bernard Revel. Published by the Students of the Rabbi Isaac Elchanan Theological Seminary

This volume is a beautiful and fitting memorial to a rabbi and scholar

who rendered invaluable service to Orthodox Judaism in America,—the late Dr. Bernard Revel. The Yeshivah College and the Rabbi Isaac Elchanan Yeshivah owe much to the creative ability of this man.

The book is divided into two parts—an English section containing tributes to Dr. Revel from outstanding personalities, and a Hebrew section, containing articles on Jewish legal themes by the members of the Yeshivah faculty and other rabbinic scholars.

The editors are to be congratulated for compiling this splendid volume. It will serve as a living monument to a scholar who did much to strengthen and to perpetuate Jewish scholarship in America.

The National Committee for Jewish Book Week has issued an annotated list of books of Jewish interest printed in English, Hebrew and Yiddish and published in this country and abroad last year. The list also gives brief descriptions of the contents of the works.

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THE CASE OF DR. MAGNES

Continued from page 6

enough to absorb and hold all the oppressed and wandering Jews . . . The fact is that Palestine is small and not empty. Another people has been in possession of it for centuries . . . The Jews, therefore, have no natural or moral right in Palestine, have no right to enter it, make it their home, labor to establish themselves there and readjust their broken and shattered life. What right they have, what title they hold to come and settle there, is by sufferance of the Arabs, as they live by sufferance everywhere else. It is a pitiful doctrine, a damaging and destructive doctrine, one that will add fuel to the already over-boiling pot. By this doctrine, the victims of the *Struma* had no one to blame but themselves for having planned to descend on a country not their own, for wanting to relieve their misery and hopelessness in a land which they were mistakenly told God had promised their forefathers.

But it is also a false and mistaken doctrine, and Dr. Magnes should have known it had he consulted experts instead of his own imagination. For not even the Arab Nationalists any longer contend that, with modern methods and technological skill, Palestine cannot support any more than its present pitifully small population. A bold contrast to what Dr. Magnes maintains is the fact that in the past ten years the absorptive capacity of Palestine has increased and not shrunk, despite the fact that the Jewish population has doubled in the same period. The British immigration dole was small enough, but what Dr. Magnes asks for Jews is less, not more. In allowing for the natural increase of the Arabs, the Jewish quota of immigration to Palestine would be even smaller than it is today.

Briefly, what Dr. Magnes asks for is a union of Palestine, Transjordan, Syria, and the Lebanon into an economic and political Federalism, and the union of this Federalism with an Anglo-American Union. In that politico-economic organism, the Jews will play no other part than that of a quasi-foreign body, scattered and dispersed all over the stipulated territories, constituting a majority nowhere, and enjoying only such rights

as the overlords of the Union will be pleased to throw out to them. It is a desperate measure, shocking under all circumstances, especially after the pain and struggle put forth by the Jews in the hope that, after having been for centuries the victims of majorities, they were at last in sight of a land where, for the first time in two thousand years, they would be not a minority but a majority population. Tear this expectation, this hope, from the hearts of the Jews, and Zionism is no more than a will-o'-the-wisp, a bitter drama and delusion of the senses, and Palestine no more than another halting place in the long line of Jewish wanderings. There is something even worse than not to have a land at all, and that is to have it and not to have it, to have the illusion of being master of one's own home while, in fact, being a stranger, an intruder, an interloper. It is a form of spiritual opium-eating with which the Jews had in-

toxicated themselves since the days of the Emancipation. If this is the best Dr. Magnes can get for us, if he wishes us to remain forever a derelict among nations, a people forever a minority, even in the land where we had hoped to find a home, then we say to him, "Leave off planning for our future and let us take care of our own destiny."

Let us hope that Dr. Magnes will realize the error of his ways and recant. He has spoken pontifically upon debatable matters before and was great and courageous enough to acknowledge that he was mistaken. It is the strong who confess their mistakes, the weak who continue in the stubbornness of their heart. No one knows better than Dr. Magnes the value Jews attach to a *Baal Teshuba*. But until that time comes, he must realize the anomaly of his position as President of the Hebrew University. Jews are not too small to forgive and forget, but they are too proud to let go unrebuked one who attempts to compromise their position and weaken their standing in the world.

LAMENTATION FOR POLISH JEWS *Continued from page 7*

bursts forth the joyful shout of redemption. None knew how to speak unto God like Israel! None carried with him the yearning for redemption, and none suffered the birth-pangs of redemption as did Israel. The lowliest of all nations, you led all others as you blew the trumpet of freedom for all! In place of your rags smeared with blood, you donned the garments of a king! Eternally young, eternally possessed of renewed vigor, alternately perishing and being reborn, stumbling only to rise again!

A new Kaddish I wish to recite—not a Kaddish for the dead, but a hymn of sanctification for the newly born, a paean of praise unto God for the new rejoicing which has followed upon my sorrow:

"*Yisgadal V'yiskadash Shim'cha Ha-gadol!*" For all those who sanctify Your Name on the field of battle, I shall recite a new hymn of sanctification, for the valiant embattled ones from the Solomon Islands unto Leningrad. All, all are Jews, all are Israelites! See, mankind's blood has become intermingled and flows from a thousand wounds in every corner of

the world. The world has become one—Man the single inhabitant. Boundaries, barriers and walls have fallen.

One spirit inspires all Mankind. All of us follow one Light, knock on the gates of one Temple, seeking to penetrate the Holy of Holies, not of an isolated nation, but of the world. Our heads are uplifted toward the heavens. We ascend unto the Eternal Sanctuary, as we utter one song and one prayer: "*Yisgadal V'yiskadash Shim'cha Ha-gadol*. Praise be unto the name of God forever and forever, and unto all eternity!"

Bulgaria Follows the Line

The Bulgarian government has required all Jews forced to slave for the Nazis to wear Mogen Davids. The Jewish population has during one year decreased from 35,000 to 6,000 . . . The Hungarian premier regards the expulsion of the Jews as the solution of the Jewish problem. In preparation for such expulsion, an anti-Jewish institute, which follows the curriculum of Dr. Alfred Rosenberg's school of that kind in Frankfurt, has been established in Budapest.

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The Brooklyn Jewish Center Review

THE DUCE AND THE JEWS

By HAROLD BERMAN

REPUDIATE THE "COUNCIL FOR AMERICAN JUDAISM"

By DR. ISRAEL H. LEVINTHAL

HITLER'S FIRST VICTIM

By DR. HELEN HIRSCH

OF A FINE CITIZEN AND GOOD FRIEND

By WILLIAM I. SIEGEL

THE SANDWICH MAN

By ALFRED WERNER

A CHALLENGE TO ORGANIZED RELIGION

By DR. SAMUEL NEWMAN

NEWS OF THE MONTH

By LESTER LYONS

MARCH

1943

THE CENTER BULLETIN BOARD

COURSE OF LECTURES ON "THE PROTECTION OF MARRIAGE AND THE FAMILY IN TIME OF NATIONAL CRISIS"

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MONDAY, MARCH 22nd

DR. A. A. BRILL

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Subject:

"WAR AND THE FAMILY"

MONDAY, MARCH 29th

PROF. BENJAMIN ANDREWS

Professor of Home Economics, Columbia University

Subject:

"WAR ECONOMICS AND THE FAMILY"

MONDAY, APRIL 5th

DR. JACOB GOLDBERG

Secretary, Social Hygiene Committee of the New York
Tuberculosis and Health Association.

Subject:

"SOCIAL HYGIENE, VENEREAL DISEASES AND THE WAR"

PASSOVER SEDORIM

will be held at the Center

Mon. and Tues. Evenings
April 19th and 20th

Rabbi Levinthal

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assisted by

Rev. Kantor

Price \$5.00 Per Dinner
Children under 12 years of age
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CAMPAIGN FOR THE PURCHASE OF PURSUIT SHIP

As previously announced we have undertaken a drive to sell \$75,000 worth of War Bonds and Stamps in order to have a pursuit ship named for the Brooklyn Jewish Center. This amount must be raised within the next two months.

We urge your cooperation in purchasing your Bonds and Stamps through the Brooklyn Jewish Center.

BUY WAR BONDS AND STAMPS AT THE CENTER

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIV

MARCH, 1943 — ADAR II, 5703

No. 29

The Jews in Shushan—and the Jews in Nazi-Lands Today

THE story of Purim which we shall read within a few days will have a poignant meaning to the Jews in Nazi-lands today. They are actually experiencing the tragedy which only threatened the Jews in Persia in the days of Haman of old. And yet, the end of that ancient tale must bring to them a glimpse of hope and faith even in their dire distress. Hitler's policy of slaughtering all the Jews under his domain is but the duplication of the policy formulated by Haman: "to destroy, to slay, and to cause to perish, all Jews, both young and old, little children and women."

A miracle saved the Jews in Persia in those ancient days. A miracle is taking place in our own day that will mark the same end to the modern Hamans. For the cause of the Jew is today also the cause of all the United Nations. The Haman of today has shown that his attack upon the Jew was only to blind the world to his real intent, to destroy all that democracy and civilization and religion have achieved throughout the ages.

The cause of Israel is interlinked with the cause of humanity. The triumph of humanity must also mark the triumph of the Jew. We shall yet behold a new Purim, when not only to the Jews, but to all peoples, there shall be "light and gladness, joy and honor!"

—I. H. L.

A DECADE OF ACHIEVEMENT

NO one can read the report on the Center's progress covering the past ten years, as published in the last issue of the *Review*, without a feeling of admiration for the part played by Mr. Joseph M. Schwartz, who guided the destinies of the institution during that period. Wisely Mr. Schwartz chose to embody in his annual message this birds-eye view of the remarkable progress made during the last decade. Modestly, how-

ever, he does not claim full credit for what has been accomplished, and desire to share it with those who worked with him and stood ready to cooperate whenever called upon to help. And yet it must be admitted that it was the example he set that was responsible for the activities in which his associates participated. Soft-spoken by nature, he never commanded but accomplished results through appeal. No one could refuse to work with him knowing the sacrifice he himself was ready to make for the cause he sponsored.

Mr. Schwartz is included in the small group of men who brought about the organization of the Brooklyn Jewish Center. The story is told that when he and his brothers were approached to join the first group of contributors to the organization fund of the Center, he asked his callers to name the amount. They cited a substantial sum, expecting the Schwartz Brothers, Mr. Schwartz's firm, to bargain down to a lesser amount. To their amazement Mr. Schwartz said that it wasn't enough and offered a larger sum.

Since that time his heart and soul has been with the Center. He served in various capacities until elected President ten years ago. Up to that point the Brooklyn Jewish Center was his "second home." From then on it almost became his first home.

Never did an institution have a more devoted servant; seldom has a cause boasted of a more loyal following. He practically dedicated his whole life to solve the many problems, financially and otherwise, that confronted the Center. He tackled them one by one until they were brought to a successful solution. He turns over the Center to his successor in a much healthier condition than it has ever been.

For all this the Brooklyn Jewish Center will be grateful to Joseph M. Schwartz. His many friends are anxious to do him honor and to express their admiration for him at the Testimonial Dinner arranged for March 28th. It will be a tribute well deserved

for a lifetime of service, rendered not only to our own institution but to most worthy causes and movements in Jewish life.

—J. G.

VANDALISM IN BROOKLYN

ONE of the sad manifestations of our troublesome times is that of vandalism. The term covers all acts of annoyance, willful destruction of property, damage to life and limb—and all just for the purpose of showing your neighbor how little you like him.

During the past year Brooklyn Jews have been suffering considerably from this evil. The cases have been many and varied in degree. The most commonplace act of vandalism is a stone thrown through a synagogue window. The most flagrant case, however, reached the point of doors having being forced open, holy scrolls and other sacred articles scattered on the floor and other unspeakable defilement committed. Nor is the act of vandalism always confined to synagogues and rabbis' residences. A salvage depot established by the American Jewish Congress in Flatbush was subjected to the attacks of vandals.

The police have been repeatedly apprised of the situation, but were generally inclined to view it as the acts of loafers. Of course, they made an effort to catch the loafers. In many instances they sent their patrol cars cruising in the neighborhood of attacked synagogues. Beyond this, however, the police could not go, although the general theory was that vandalism was inspired by subversive elements who were trying to foment trouble and create disturbances.

The Brooklyn Jewish Community Council has been watching the situation with growing apprehension. Its President, Rabbi Levinthal, has had a number of interviews with high police officials. He came away with the impression that these officials were determined to stamp out the new plague.

At the same time, the Council contacted organizations in order to determine the extent of the evil, and is

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Emanuel Greenberg, President. Max Herzfeld and Hyman Aaron, Vice Presidents. David Goodstein, Treas. Maurice Bernhardt, Secretary Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

convinced that vandalism is more than a few sporadic incidents.

Greater alertness, both on the part of the police and on the part of the Jewish community, will be necessary to end the evil and, while hysteria is to be avoided, it is necessary to report each case as it occurs promptly both to the Council as well as to the police.

A LEAGUE OF FRIGHTENED JEWS

(From an editorial in the "London Jewish Chronicle.")

STORIES are going round of feelers being put out for the start of a camouflaged anti-Zionist movement which beneath its skin would seem to conceal a good deal of the spirit of the old League of British Jews. The move is being made, it seems, by respected, well-meaning, but misguided members of the Community, whose identity will be readily recognizable when we say that the principles on which they take their stand are that Jews are not a nation but a sect or community distinguishable from their fellow-countrymen only by differences of religious faith. A playing up of what they deem to be Judaism so long as there is not any Palestine about it, and of Palestine so long as there is nothing of a Jewish State about it, and a playing down of any suggestion of a Jewish army are other familiar features. These dear Bourbons may believe that the present moment is propitious for their action. They may feel confident of a sympathetic reception for their views by large numbers of non-Jewish citizens. They may even be impressed with what they perhaps regard as the successful incursion into the communal domain of the defunct and unmourned League mentioned above. Here, and for the moment we would only direct their attention to some pertinent remarks in a brilliant new book called "Why a Jewish State," by Mr. Leon I. Feuer.

Can one conceive of anything more likely to start up the spirit of Jew-hunt than the organization of a League of Frightened Jews?

Purim Services, March 20th

The Megillah, or Book of Esther, will be read at the special Purim services in our Synagogue on Saturday evening, March 20th at 7:15. On Sunday morning, March 21st the Megillah will again be read at 8 and 9 a.m.

"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

I HAVE refrained in all these weeks from discussing the attitude of that small group of Reform rabbis and laymen who have organized themselves into the so-called Council for American Judaism. And I have refrained because I had hoped that these men would realize the gravity of their action, that they would yield to the warnings and pleadings of Jews throughout the land not to do aught that would add to the plight—already so desperate—of their suffering brethren in so many lands to whom Palestine is today the only ray of hope.

For a while there was a truce, and hope filled the hearts of all Jews that reason and justice would triumph. But it was not to be. The truce is ended, and this handful of men—who are supposed to be spiritual leaders in Israel—are determined to go on with their deadly work of thwarting the Jews in the realization of the one hope that is sustaining so many of them in their suffering and misery—the establishment of the Jewish Homeland in Palestine.

It is not for the ordinary man to fathom the minds of these so-called leaders. One would have to summon the greatest psychiatrists to make a study of the complexes of self-hate, of fear, of cowardice that fill their minds and hearts.

The issue that they present is not freedom of thought or expression. No one compels them or any one else to become a Zionist or to adopt the Zionist philosophy of Jewish life. Every one is free to adopt any philosophy of Jewish life that he may desire. No one questions the right of this little group to remain anti-Zionists. But there is a difference between being non-Zionist, or even anti-Zionist, and undertaking a venture to hinder and to destroy Zionism. That requires not courage, but *chutzpah*. That is evidence not just of a difference in opinion but of an irresponsibility which one cannot associate with true leadership. I doubt if among any people fighting for its life today there can be found a man who would stoop so low as did one of this "spiritual"

group who, at a recent dinner, gave expression to the "noble" sentiment that Zionism "is against democracy and against the principles of the Atlantic Charter!"

How the Mufti and his Nazi supported henchmen among the Arabs will seize upon this "prophetic" utterance of our Jewish Quisling.

These men have set out on a campaign of destruction of Jewish hopes. In such an instance we must accept the challenge. We must show by action that they do not speak for the rank and file of the Jewish people. But we must do more. We must show them our resentment of their traitorous action. We must let them know that as long as they persist in their efforts actively to harm the Zionist aim and actively to prevent its realization, they cannot expect to have any part in the activities of that people whose great hope they aim to destroy.

Of all the Reform Rabbis in Brooklyn, we are happy to note, only two are aligned with this unholy venture. It is our earnest hope that these two will soon realize the error of their ways and free themselves of the shame that such action must bring to them.

It was heartening to see that the students of the Hebrew Union College in Cincinnati, the young men preparing themselves for the Reform Rabbinate in the citadel of Reform Judaism in America, have recently repudiated by the overwhelming vote of 42 to 9, the action of this Council for American Judaism. This repudiation must now be made by all American Jewry!

Israel H. Levinthal

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LIKE a thunderclap out of a clear sky the race theory came to Italy, and especially to Italian Jewry. They, who were so few in numbers, so thoroughly assimilated into their environment, were to be turned into outcasts over night. They were to be proscribed and persecuted by the whim of a tyrant whose regime, unsavory as it had been to many of them, they had supported. Unlike their German brothers, who could never become members of the Nazi party, their help had been solicited by the leaders of the Fascist party and freely given.

"It can't happen here!", the fifty-odd thousand Italian Jews had said. "The Duce himself has said so, and the Italians are not Germans. There isn't a trace of anti-Jewish feeling in them!" But it did happen. And it came overnight, as it were.

In 1936 Mussolini had described Nazism as sheer lunacy, and of the race theory which forms its basis he had said:

"Race really is more of a sentiment than a reality. There are no pure races in the world. All the races have mingled with each other, and it is good that they did so, because thereby they have created the basis for a higher form of society. The nation, or group among the nations, that has, more than any other, gone into the melting-pot was the German. It is worth while stating the fact that all those who have discovered the 'nobility' of the German race were not Germans. Gobineau was a Frenchman, Chamberlain an Englishman, LaRouge again a Frenchman, and Woltmann a Jew. Never will we Italians accept such a theory! Our national pride has no need of these race lunacies." He said it, and was widely applauded by the liberals of Europe, even by those who had no use whatever for Fascism.

This had been said in 1936, but two years later came the *volte face* like a bolt from the blue. In a speech delivered from the balcony of the Trieste City Hall, the Duce declared in his usual theatrical fashion:

"For sixteen years world Jewry has antagonized us, despite our hospitality and friendship for them. It is not our fault if we have to defend ourselves against them. World Jewry stands united with Italian Jewry—that is the racial law of the Jews. We are on the road of building an Empire, and a Colonial Empire must possess the

race-consciousness of the ruling race, the deep feeling of superiority on behalf of the metropolitan citizenship. We are imitating no one: it is as ever our own form of life—our Fascist life. The Jews of Italian nationality who have rendered some service to their homeland will most likely be spared, but we must separate ourselves from the rest. They are Jews, and we are proud, racially-conscious Italians!"

This speech was the prelude of the various laws and regulations that soon began to be issued by the Fascist hierarchy, in quick succession. Decree followed on decree, and within a few weeks it no longer was world Jewry that was proscribed, but the native and thoroughly Italianized Jewry. Many of these had previously, and almost joyfully embraced Fascist ideology. They were neither better nor worse than their fellow-Italians. It is no secret that among Mussolini's entourage there were not a few Jews. The most fulsome biography of the Duce was written by a Miss Sarfatti, one of his Jewish secretaries, and the Italian Chief Rabbi, Sacerdotti, was an enthusiastic eulogist of the regime and was frequently seen with Mussolini on public occasions. So were many other Jewish men and women of lesser degree, and all now became outcasts by the stroke of the Duce's pen. They were deprived of their rank, their position, their property, their citizenship, and opportunity to share in their country's life. The letter of one of these victims, a brother of the poet Orvietto, who died by his own hand as a result of this blow, is a dramatic commentary on this situation. Here it is in part:

"I accepted Fascismo as the ideal of liberation after seeing the tragic failure of all other ideologies. Fascism showed me the way of what to do with myself and my life, how to sacrifice myself for an ideal. I felt myself freed from ancient prejudices and traditions. To live a healthy life, to be-

Persecution Has Unified the Small Jewish Community in Italy

THE DUCE and THE JEWS

By HAROLD BERMAN

lieve in struggle, and to be led by a powerful personality! I went along, fought and helped to cast out of the public life all our opponents. And now this former friend of mine, the anti-Fascist who is suffering in Sicily and is slowly perishing—thanks to me—this anti-Fascist who also happens to be a Jew, who now has a reason for his suffering, while I, I the Fascist Jew? On this *via dolorosa* I see no chance whatever to purify myself of all the mean and cruel acts that I committed. No, I must die! Perhaps this act will stop them from cursing me later on."

It was in these tragic days for Italian Jewry that the name of one brave Jewish leader, the rabbi of the historic community of Florence, came to our notice. His name is Ovadi, and we learn of him through the columns of the *Osservatore Romano*, the official Papal organ published in neutral Vatican City, to which the Fascist jurisdiction does not extend.

Rabbi Ovadi made his initial open attack on the Fascist regime in July, 1938. A few days before, on July 19th, Interlandi, a Fascist, functionary who was the editor of the *Defensor della Raza*, the "Defense of the Race," had called together a group of Jewish teachers in the Assembly Hall of the University of Rome and had made a bold announcement to them. "There are assembled here anthropologists, ethnologists, pathologists, medical men and zoologists. These men have for a long time occupied positions in our schools of learning. The change that has come is of historic importance for Italy. You may as well know that from now on we Italians wish to be known as Aryans, while you are Jews. You must separate yourselves from us and live your own life. Jews can't teach Italians. Use your knowledge for yourself: we have no need of it. With the best intentions in the world a Jew cannot become a Fascist." And

with that he dismissed them, dismissed them literally from their teaching posts in all Italian schools.

On the following Saturday Rabbi Ovadi said in his sermon:

"It is true that Jews can't become good Fascists, because Fascism is opposed to the tenets of the Jewish religion. There was a time when the Jews of Italy were misled. They did make a mistake, and we forgive them for it, though it is more difficult to forgive some of our leading Jews for what they have done. If things have gone as far as they have, we have to step with bowed heads out of the Christian world, not with the intention of staying out, but with the consciousness that a change will come over that world and it will recall us. And let us say it clearly and openly: the Jews who have become Fascists have thereby separated themselves from the Jewish world and Jewish life. Jewish ethics are based on totally different foundations. We must accept this incident as a call of supreme historic importance. The Jews want to stay Jews! And the non-Jewish world will recall us with praise later on when better days are here."

The first result of these words was the forced resignation of the daring speaker's rabbinical post. The next was his summons to appear before a court of justice in Rome, which tried to brow-beat him into ceasing his attacks on the Fascist regime. The rabbi remained steadfast and calm. "I am not attacking the regime," he said, "but trying to enlighten my people as to the causes that have brought on their present condition. I am trying to cheer up the men who have sacrificed so much for Italy. I speak as a rabbi ought to speak to Jews today."

When the President of the Court threatened him, saying: "And I advise you to be silent, because I see that you are doing your best to deserve punishment," the rabbi's reply was to say simply, "I am a rabbi, and I am speaking to my heartbroken congregation." Whereupon the judge jumped up, and banging the table, declared:

"If that is so, you will force us to lock all the Jews in the ghettos!"

"If that is your intention," Ovadi replied, "then you will surely find a sufficient excuse for it without my sermons!"

"Then you will be exiled! There must be an end to it!"

"Of course there will be an end to it. We'll all live to see it some day, and then you'll use a different tone in speaking to me."

The upshot of this action was that the rabbi was placed under the jurisdiction of the court, and advised to appear before it when summoned. While at liberty awaiting trial Ovadi addressed once more a small gathering of Roman Jews, and as usual, his words were courageous. "Let us return to the ghetto with uplifted heads," he told them, "not as ghetto Jews, but in the full consciousness that the hurricane will pass, and the free world will once again accept us as free men and citizens. A free society will be here long before you look for it."

During his stay in Rome Ovadi called on the disillusioned ex-Italian Chief Rabbi Sarcedotti, the man who previously had been such an ardent Fascist, the man who had a few years before made the following statement in an interview with a French editor:

"The present Italian regime is en-

thusiastically supported by the entire people. All Italians group themselves around Mussolini. Italy never had such a popular and beloved regime. We find it perhaps in the olden days of the Roman Empire. Fascism is a people's regime in the full sense of the word. Mussolini embodies it all. My ambition is to convince all the Jews of the goodness of Fascism. By this I mean not only the Italian Jews—they realized this long ago. A democratic regime threatened us Jews with assimilation, while the Fascist system gives us the chance to live as a religious community, to stay as a religious collective within a great nation."

He said this in 1936. But now Ovadi found him a broken man, no longer wearing the rabbinical robes.

Ovadi was soon summoned to court once more. This time he was sentenced to confinement in one of the most rigorous Sicilian prison-camps.

But the blows recently struck by the United Nations in Russia and in

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The Humane Work of the Vaad Hahatzala

By RABBI JACOB LEVINSON

THE war in Poland struck cruelly at the great educational and cultural centers of Torah and tradition, the Rabbinical Colleges, or Yeshivots.

Institutions and communities which for centuries had nurtured the finest in our civilization, were mercilessly uprooted, and compelled to flee with their rabbis, deans, scholars and lay leaders.

When they stood helpless and bewildered, not knowing whither to turn for aid and encouragement, the Vaad Hahatzala came into being.

The three years that the Vaad Hahatzala has functioned have been written into the history of our people, and another fine chapter on self-sacrifice and humanitarianism has been added.

In 1940-1941, till the outbreak of the Russo-German war, the Vaad Hahatzala maintained 2,654 men, women and children in Lithuania with food, clothing and lodging. Assistance continued after their escape into Soviet Russia. These persons represented the Yeshivots which escaped from Poland. Another 1,400 scholars of the Lithuanian Yeshivots were partially assist-

ed, bringing the total aided to over 4,000.

Four hundred and ninety-seven persons were rescued from occupied countries, but were stranded in China, enroute to the United States. 275 men, women and children were brought to this country. Among them are deans of Yeshivots and many prominent rabbis and laymen, saved from certain death at the hands of the Nazis. 248 individuals and families were provided with visas and traveling expenses, and brought to Palestine. 60 persons were brought to Spain, Portugal, South Africa and South American countries. 29 scholars were brought to Canada, where they have established a Yeshiva. The Vaad Hahatzala intervened with American, British and other governments to expedite emigration from Nazi-held and Nazi-threatened territories.

In 1942 the Vaad Hahatzala aided the dispersed exiles in northern Siberia and helped most of them reach the warmer southern parts bordering Persia and Afghanistan. About three

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OF A FINE CITIZEN and GOOD FRIEND—JOSEPH M. SCHWARTZ

By WILLIAM I. SIEGEL

THE task of the biographer is sometimes lightened by discovery of an unusually interesting and sympathetic personality. So it is in the case of Mr. Joseph M. Schwartz, who has just now relinquished, after a service of ten years, his Presidency of the Brooklyn Jewish Center.

His career, both personal and in communal service, is a striking example of the possibilities of American life.

Mr. Schwartz was born in Hungary, but at the age of two years was brought by his parents to New York's East Side. It was a community of which much has been written, and in which the intensely dramatic note of life was always an outstanding characteristic. One phase that has struck the imagination of the commentators for more than two generations, was its eager, bustling ambition, the play of which has given to New York City, and indeed to the nation, many of its outstanding citizens in all fields of achievement.

Young Schwartz responded to the stimulus of this environment, and through successive stages of education, including the public schools and high schools, Pratt Institute, Heffley School, and New York Law School, finally entered upon a career of the law, having graduated in 1909 from New York Law School. He formed a partnership with Jacob Gilbert and Clyde E. Black, and for some years practised the profession.

The restless fund of energy which Mr. Schwartz possessed, however, could not be satisfied by only one avenue of expression, and therefore, simultaneously with the practice of the law, Mr. Schwartz engaged in business. The business grew to such proportions that finally he left the law and gave his entire attention to his business interests, which included furs and an established chain store group throughout the country. In the fur industry Mr. Schwartz was active as a member of the fur association, and for some years came into intimate contact with Dr. Judah Magnes, who then served as impartial arbitrator.

In 1937, Mr. Schwartz began to engage in the insurance business, and since that time has been active as a director and vice-president of a company which has grown during these years to large proportions, and has a place of importance in the insurance field. It may also be mentioned that he was formerly a director of the Central Mercantile Bank.

All of these details are, however, only the outward man, and while they are important, do not tell even a small part of his personal life or of the characteristics and personal traits which have made him the affectionate friend of great numbers of people. The biographer will find the real importance of his subject matter, not in the details of Mr. Schwartz's environment's effect on him, but in his effect on his environment.

In 1907 Mr. Schwartz was married to Miss Florence T. Grosner. Their marriage has been an ideally happy one, and to this day, in the midst of his many interests, Mr. Schwartz's paramount interest is the happiness and well being of his wife.

About thirty-five years ago, the Eastern Parkway section of Brooklyn was largely undeveloped, and those people who, like Mr. Schwartz, resided in the vicinity, had their major interests in the life of Brownsville. Mr. Schwartz's father was one of the organizers of the Congregation Ohev Shalom, and naturally enough, Mr. Schwartz was active in its affairs. Thereafter, he became a member of Temple Petach Tikvah. When the Brooklyn Jewish Center was projected, largely by men who were at that time members of the Temple, Mr. Schwartz was among those most earnest and active in the planning of the new institution, and was a member from its inception. He participated energetically in the affairs of the Center during its first years.

When the presidencies of Mr. Samuel Rottenberg and Mr. Isidor Fine came to an end, Mr. Schwartz was the unanimous choice of the membership as their successor, and thereupon inaugurated a term of office which



Joseph M. Schwartz

continued during years of noteworthy and proud accomplishment.

In the short limits of this review, it is impossible to give more than barest mention to Mr. Schwartz's achievements as President of the Brooklyn Jewish Center. We may mention only a few, but these few give a picture of the widest range of his interests while in office, and of the eminent soundness of his scale of values.

In the financial field, the record is a startling one. When Mr. Schwartz took office, the mortgage on the Center was \$400,000, and its other debts \$300,000. This enormous burden of indebtedness has been paid down to a point where the mortgage is only \$50,000, and the other indebtedness only a relative trifle. Many men, of course, participated in this work of redemption, and credit is due to all of them. As the leader in the work, and as one who inspired the confidence of his associates, Mr. Schwartz may well be proud of this outstanding achievement of his administration.

Ten years ago the Center held title to a section of Montefiore Cemetery, subject to a large indebtedness. That debt has been completely liquidated and the Center's title is free of any encumbrances whatever. This, too, was due largely to the business acumen and foresight of our former President.

When we pass from the realm of finances which made possible the work of the Center, to the field of the actual work of our institution, there too we find manifest the spirit of Joseph

M. Schwartz translated into deeds which have made their impression indelibly upon the record of the last decade.

During his presidency a number of invaluable projects were formulated and activated. We will mention only three.

The Brooklyn Jewish Center Review, instituted almost contemporaneously with the beginning of Mr. Schwartz's regime, has achieved an honorable place in Anglo-Jewish letters. It lists among its contributors many notable names in Jewish life, and has become a welcome addition, not only in the home of its members, but in the libraries and institutions of American Jewry in general.

When that most symbolic of all of Hitler's mad acts occurred—the burning of the books—Mr. Schwartz was quick to see the Nazi attack on the freedom of the human mind, and was equally quick in expressing the liberal reaction.

Strongly encouraged by Mr. Schwartz, the Center established in its building a library of Nazi-banned books. It is not a large library, but it was a large act, so large and significant that its importance was recognized by men like Albert Einstein who proudly participated in the dedication of the library.

One of the great needs of our community for years was an institute wherein adult men and women could satisfy their eagerness for learning during their time free from earning.

Mr. Schwartz and his associates, at the instance of Rabbi Levinthal, responded to this craving for the bread of the mind and the spirit, and by the Center's formation of the Institute for Adult Education made a tremendous contribution to the spread of the knowledge of the influence of Hebrew and Jewish thought in our community.

In recent years the Jews of Brooklyn have felt the impact of a vicious anti-Semitism which became increasingly virulent and open. One of the weaknesses of the Brooklyn Jewish community has always been its divisiveness. Although Brooklyn is one Borough and County, its Jewish community has been six or more in number, with the Jew in Bay Ridge, or Borough Park, or Flatbush, or Bensonhurst, or Williamsburgh specifically interested in problems of these localities, but divorced, let us say, from the problems of the Eastern Parkway section.

The challenge of anti-Semitism, however, was one felt by all of these communities. To meet the danger it was realized that a Jewish Community Council was an urgent necessity, and Mr. Schwartz joined with other leaders in organizing just such a unit. In the several years of its existence the Council has done an effective, if quiet, work in the betterment of racial and religious relations in Brooklyn. In times of stress it may be difficult to see immediately the tangible evidence of this work. Later, however, in calmer days, we will be able to appreciate the salutary and helpful contributions of this organization.

Despite such an intensive and extensive preoccupation with communal affairs, Mr. Schwartz nevertheless managed to enjoy himself. He has travelled extensively in Europe and South America, and his memory is well stored with recollections, interesting experiences, humorous anecdotes, and enjoyable friendships made during these trips.

Among the most valued of his friendships were those with Mr. Justice

Brandeis (the father-in-law of Mr. Schwartz's law partner, Jacob Gilbert), and with Theodore Roosevelt. He also knew well Enrico Caruso. A fact little known about Mr. Schwartz is his passionate love of music and his early ambition to make it his life's work. For six years he studied voice at the National Conservatory of Music, and perhaps it was only his superabundant energy and consequent restlessness which led him from this field to the law and business. He has also written music.

This, in briefest outline, is the record of a useful career. It is by suggestion only a description of a character and a personality. In summary, we are happy to say of him that he is a friend of man, whose friendliness has won for him a host of friends.

We salute Mr. Schwartz at the close of his presidency, with gratitude for his services, and with the profound hope that for many years to come he will continue to be in the future as he has been in the past, a tower of strength, a wise counsellor, a good friend, and a fine citizen.

"THEY SHALL NEVER DIE"

This is the prayer, written by Ben Hecht, which opened the memorial service for Europe's massacred Jews at Madison Square Garden on March 9th.

ALMIGHTY God, Father of the poor and the weak, Strength of the Righteous and Hope of all who dream of goodness and justice; Almighty God who favored the children of Israel with his light—we are here to affirm that this light still shines on us.

We are here to say our prayers for the two million who have been killed in Europe, because they bear the name of your first children—the Jews.

Before our eyes has appeared the strange and awesome picture of a folk being put to death, of a great and ancient people in whose veins has lingered for so long the earliest words and image of God, dying like a single child on a single bayonet.

We are not here to weep for them although our eyes are stricken with this picture and our hearts burdened with their fate.

We are here to honor them and to proclaim the victory of their dying.

For in our Testament are written the words of Habakkuk, prophet of

Israel, "They shall never die."

They shall never die though they were slaughtered with no weapon in their hands.

For they are part of something greater, higher and stronger than the dreams of their executioners.

Dishonored and removed from the face of the earth, their cry of Shema Israel remains in the world.

We are here to strengthen our hearts, to take into our veins the pride and courage of the millions of innocent people who have fallen and are still to fall before the German massacre.

They were unarmed. But not we!

We live in a land whose arm is stronger than the arm of the German Goliath. This land is our David.

Almighty God we are here to affirm that our hearts will be a monument worthy of our dead.

We are here to affirm that the innocence of their lives and the dream of goodness in their souls are witnesses that will never be silent. They shall never die.

We are here to affirm that we shall stand beside David and in the name of the innocent dead and of human honor battle forever and without end.

THE first country to be overrun by the Nazis was beautiful, proud Austria. This happened just five years ago, in March, 1938. I was an eye-witness to the tragic last hours of Vienna.

The evening of March 11, 1938 was cold and stormy. It was a day, ironically enough, when Austrians thought they would decide their own destiny. Huge lorries had been creeping slowly through crowded streets packed with enthusiastic people waving small red and white flags and shouting "Heil Schuschnigg!" All day long hundreds of planes had crossed over the city dropping leaflets reading "Vote for Schuschnigg!" and those bits of paper danced madly around, till they settled on the pavements, covering them completely. The storm whirled them around in a ghastly way and they landed everywhere, on roofs, in the streets, on the hats and coats of people, who shook them off, laughing good-naturedly.

Excited, gesticulating groups were everywhere—the members of the faithful "Fatherland Party" on one side, the Nazi-followers on the other. St. Stephen's Square was packed, wild rumors fluttered through the air. *Rot, weiss, rot til tot.* Red, white, red till our death," sang the one waving the tiny flags; "Heil Hitler!" roared swastika-flourishing young people from the side-streets into which a strong police force had tried to push them. When I saw that it was impossible for me to reach my suburban home, I went to the nearest mid-town hotel and listened to the news from the loudspeaker.

About seven o'clock came the grim announcement: "Schuschnigg has resigned. Seiss-Inquart is Chancellor of Austria." A silence . . . Then the low, desperate voice of Dr. Schuschnigg bidding a last farewell to his countrymen, and ending with the pathetic, and ominous words—"May God protect Austria."

I rushed to the window and saw the streets disappear completely under a dense mass of people shouting wildly. I knew that a fateful hour had come not only for the Jews, but for the whole country.

Below, the mob was roaring, singing, yelling while the first swastika-flags waved from the roofs. A gigantic banner was unfurled as if by evil

The Fifth Anniversary of the Ravishing of Austria Recalled by One Who Experienced It

HITLER'S FIRST VICTIM

By DR. HELEN HIRSCH

magic high on the towering spire of St. Stephen Cathedral.

Hitler-Youth in black and white uniforms goose-stepped through the streets beating their big drums monotonously: it was the dirge of Austria. On the roofs of taxis brown-clad stormtroopers raced along, revolvers in their hands.

The following morning at dawn, the first German soldiers, heavy-booted, with cannons and tanks trailing behind them, tramped through Austria's peaceful streets while people in the streets stood and gaped. The first arrests of wealthy Jews had been made. The first rumors of suicides, of concentration camps were whispered.

Till dawn I stood riveted to the window, my heart and my eyes filled with tears, while the excited mobs sang and shouted in a paroxysm of enthusiasm.

This was proud Austria's death-hour. No more an independent self-governed Republic, no more the world-famous capital of light music and laughter, but now another of Germany's many provinces. In the days that followed it was completely looted. All the gold of the Austrian National Bank, some four million dollars, was promptly shipped to Berlin, as was the rich stocks of tobacco, textiles, and other commodities rare in a Germany boycotted for five years.

Two months later my mother and I signed with trembling hands: "And I herewith pledge never to return to Austria again," which was the first step in the procedure leading to a passport and an exit permit—which meant for us a visa to New York.

In the meantime Vienna had undergone rapid changes. There was a Hitler-Place, a Goering Street. Even the two executed Dollfuss-murderers were honored by street-names. Day after day the side-walks were covered with small red pieces of paper printed

on both sides with the following inscription:

DO NOT
BUY
FROM JEWS

Which ever way they fell, they spelled hate. At the entrance of Vienna's large parks giant skulls with crossed swords were painted above the legends: "Jews strictly forbidden." The same words sprang from the windows of coffee-houses and from the benches on parkways. Red letters and drawings were smeared on the window-panes of Jewish shops and department stores showing large galleys with caricatured Jews dangling from them, or huge arrows pointing "To Dachau" (a horrible concentration camp).

Walking in the streets without swastikas meant hell. How quickly and efficiently the insidious poison of hate spread even among youngsters! One evening mother and I walked home from one of our many painful trips to various offices in connection with obtaining passports, when a little lad of about seven halted us. He looked at us squarely, from head to toe, and stated brutally: "Jews are not wanted here!"

A few days later I received this printed form from the Austrian Court of Justice where I was employed:

"Pursuant to the law of March 31, 1938, you are invited to fill the enclosed form to prove your Aryan descent. If we do not receive this form within the next week, we will understand that you renounce your opportunity to prove your Aryan descent and resign your position as well as all privileges attached to it."

Can anyone imagine what this meant to me? What a deadly blow these cool mimeographed words spelled? To merit my position I had taken degrees

at the University of Vienna, I had to study a year in foreign countries, and pass another examination. Then at last I was allowed to present myself for the severe Government tests, and was obliged to wait before my application was granted. I was the first woman—and the first Jewish woman—to be admitted to the bar as Sworn Interpreter. For fourteen years I did legal and commercial translations for the Tribunal and I loved my work as much as the Latin and French classes I conducted at a girls' college. This printed form annulled everything—my work, my title, my old-age pension.

A similar form was sent to my mother, who had received a pension after my father's death. During forty years of hard work, my father had paid to guarantee her this monthly sum. A large bank, and the Austrian State, had guaranteed the pension. This guarantee, with all the official stamps, I still have. But I am pretty certain that mother and I will never see that money again, nor regain our nice banking-accounts and bonds and jewelry and heirlooms which the Nazis confiscated when they raided our apartment.

Many of our friends and relatives had lost their positions too. Others were arrested, some committed suicide. Red-eyed wives and frantic mothers rushed to Gestapo-headquarters to learn the fate of their men. Thousands of Jewish students were driven from Vienna's alma mater, some of them a few days before the solemn ceremony of receiving their degrees.

A hasty exodus from Vienna began. Large moving vans stood before apartment houses, crated furniture was carried out while people stood staring and chattering. Fifty per cent of a highly overtaxed value had to be paid to the Nazi fiends for one's own belongings before an export-license was granted. And the conscientious Nazi-Commissioner saw to it that the estimates were so high that many a valuable possession was left behind and sold at a fraction of their value to avoid the high taxes.

No more loans to Jews, no more buying at auctions, no more free walking, no more free breathing even—life had become a constant torment. a perpetual trembling, a dark rhapsody of fear and pain. Only the mob triumphed. Would not everything be much better for them now? The mo-

ment all those damned Jews were driven out, their spoils and the whole country would belong to them alone.

The insidious propaganda of hate grew from day to day. Our next-door neighbor, a teacher in an elementary school who had known us intimately for the last twenty years, told us she could no longer be friendly with us. When she met us on the stairs, she quickly looked away. Only her little terrier ran towards us as usual frantically wagging his tail and eager to be petted.

Using a trolley or subways was always a painful experience since it often happened that someone would say: "It is stinking here. There must be some Jews." And the trolley would immediately stop and the Jews had to get out.

Only those who have gone through all this can realize what it meant. No report, no exciting novel or movie can convey a true picture of the slow, creeping horror of those daily, hourly humiliations, of the fear, the tormenting pain, the constant anxiety.

* * *

After having stood in line during weeks and months for many hours of the day (and sometimes through the night), we were just wrecks of human beings when we left the last official desk, and were free to leave Austria. We had one hundred Belgian francs and seven dollars in our pockets. This money was to suffice for a journey from Vienna to Antwerp, and from there to New York.

It was almost impossible to find a hotel which would take us for our last night in Vienna, since there were strict regulations against harboring Jews. A tiny private boarding-house granted us shelter, unwillingly, but eager to earn a few schillings. The incessant propaganda had roused the mobs to incredibly mean acts of petty hatred against Jews. They wholeheartedly and jubilantly smashed store windows, tore down signs of Jewish doctors and lawyers, smeared red swastikas over doors, and filled locks with wax so that Jews could not open the doors leading to their homes or shops. The mobs wildly enjoyed "panem et circenses," and they praised the Fuehrer for the power he gave them and the fun they had out of it.

Just before we left Vienna (September 1938), there were the fateful

days of Munich, which meant the first blackouts in Vienna. Now the fear of an imminent war began to dawn upon the enthusiastic Nazi-followers. Rumors spread of severe rationing, of the disappearance of many commodities, an immediate call to the colors, and all this damped for the first time the ardent joy of the Nazi Viennese after months of free rioting.

We left Vienna from a swastika-covered station. After bleak weeks of ever-increasing horror and fear, the small frontier station between Belgium and Germany (Herbesthal) meant freedom and happiness to us and we breathed more easily.

But the constant moral humiliations and pains had left a deep mark; they were even worse than the washing of side-walks amidst a hooting and sneering mob, worse than cleaning the floor of Vienna's largest railway station before Hitler's arrival in Vienna, after the annexation, when hundreds of Jewish doctors, lawyers, teachers, and newspapermen had to kneel on the cold stones and scrub them under Nazi whips. We were constantly lashed because the overseers pretended that we did not scrub quickly enough.

I have witnessed agonizing scenes, scenes of horror and unspeakable brutality which I shall never forget. I heard the harsh advice given to a trembling old Jew: "There is plenty of room in the Danube."

Never will I forget the burning to the ground of Vienna's old and venerable synagogues, the melting of the precious temple silver, the ruthless beatings, the large signs in the windows to identify "Aryan shops," the big placards placed conspicuously in all places telling that "Jews are not wanted."

Never will I forget the smashing of window-panes, the brutal confiscation of all possessions, the insidious, mean way of humiliating all human feeling, and all the innumerable outrages perpetrated ruthlessly not only against men, but also against women and children.

Sick in mind and body, the unspeakable horror of the past in our souls, we wrecks of human beings now had to attempt to build new lives in the great and wonderful country which had generously flung open her gates to us.

A CHALLENGE TO ORGANIZED RELIGION

By DR. SAMUEL NEWMAN

The following is a condensation of an address delivered before the Greensboro, North Carolina, Civitan Club, and published by the "Daily News" of Greensboro. Dr. Newman is a well-known physician of that city, and is a contributor to the "Review."

A STATE or nation which suffers from a dissociation of its economic, social and political life from its basic spiritual and religious affirmations, is bound to manifest deep-seated unhappiness, and to harbor the seeds of grave social conflict. Either the spiritual affirmations must be renounced, or the contradictions must be resolved and brought into alignment and harmony with the spiritual affirmations. Disregard of this basic law for organic unity will produce social and political tensions which eventually will precipitate class struggle, civil strife, and international war.

The charge is often made that organized religion is subservient to the interests of economic royalism at home and imperialism abroad. In every great social upheaval organized religion has drawn upon itself the destructive hate of the aroused masses. Such was the case during the French revolution. The bolshevist revolution demolished the Greek Orthodox State church. Recently in Mexico broad measures of reform and liberation of the submerged classes found the organized church an obstacle in its path.

We believe in religion as the substratum of democracy. Without faith in God and his works democracy cannot exist. The founders of American democracy officially declared that the justification for their work was to be found in the "laws of nature and of nature's God." Our rights come from God and not from the government. Our federal and state constitutions, bills of rights, and all laws, are not the source of our rights but simply a recognition of and protection for rights that God has given to each man. Our constitutions and laws are fences built around the sacred domain of our God-given rights. The fact that our rights come from God rather than from the state is the main reason that dictatorship is inconsistent with Americanism. The fact that "all men are crea-

ted equal," that is, equal in the sight of God, is the reason why all persons, regardless of race, color, or condition, are equals before the constitution and the laws of the United States. According to the American concept of democracy, liberty is a necessary consequence of God's creative purpose. Without God and the eternal responsibility of each man to his Creator, there is no excuse—no justification—for human liberty. This is the reason that all forms of dictatorship are essentially atheistic.

Religion cannot exist as an abstract idea; it must clothe itself in the habiliments of temple, church and synagogue. In other words, it must become organized religion. If organized religion is to have any influence in the task of postwar reconstruction, it must be quick to learn the lessons of the past and to tap its inner powers of regeneration and rejuvenation.

In Europe there is a total eclipse of all religious and spiritual forces. Only in Norway has the church shown some spiritual vitality in standing up against the flattening totalitarian juggernaut on the restricted issue of freedom of the church.

In England there are signs that the church is fitting itself for real constructive leadership. It now conceives it as its function not only to lay down principles for the conduct of individuals but also as its right to lay down principles for the action of corporate groups, such as trade unions, employers' federations, national states, and to undertake in any way the direct ordering of men's corporate lives.

Catholic leadership is not lagging behind that of the Church of England. In a recent pastoral signed in behalf of the Roman Catholic hierarchy of England and Wales, the following pertinent pronouncements are made in simple and direct language:

"The state exists for the well-being of man and not man for the well-being of some imaginary, separate entity, the state."

To retain its influence over the minds and hearts of modern man religion must fight for a social order that does not sanction inequities. It

must boldly preach social justice in its widest implications. Only by infusing organized religion with the old Hebraic prophetic zeal for righteousness and justice can we counter the cry of the Marxists that religion is the opium of the people and preserve a post-war social order in which individual talent and initiative may be fostered without subordinating human values to an unbridled acquisitive spirit.

In the field of intergroup and interracial relations we have tremendous problems to solve if we are to preserve domestic tranquility and assume the role of international leadership which destiny and our cultural and religious heritage impose upon us. Man's most dangerous myth, that of race, has been repeatedly and effectively exposed by science as pure fiction and prejudice. A higher cognition termed religion has enunciated the principle of unity and the equality of the human race.

In the Old Testament we already find expression of the idea of universal brotherhood:

"If an alien settles beside you in your land, you must not injure him; the alien who settles beside you shall be treated like a native, and you must love him as you love yourself; for you were aliens yourselves in the land of Egypt; I am the Eternal your God."

Yet in spite of these ideals to which we have been heir for thousands of years and to which we give lip service in our churches and synagogues, we still clutch at the racial myth in order to justify oppression and exploitation at home and abroad.

The exigency and logic of global war as well as our own protestations of democracy force us to think and act in terms of world patterns and eternal universal verities. The basic postulate of democracy is that all men are born free and equal. This postulate must welcome all the genuine potentialities resident in men, however different they may be. Democracy must not only tolerate but welcome differences in men's ways of thinking; democracy is confidence in the infinite variety of life. We better understand

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JEW deprives Ayran of Job." . . . "Jewish ex-capitalist smuggled into German labor!" . . . "No mercy for a Jewish cheat!" . . . "Death for Jew Heymann and his 'Gentile' friends!"—why did the headlines in the co-ordinated Nazi press howl so excitedly?

"The ex-capitalist Heymann"—who was Heymann? Elderly people, wittinesses of a Germany where freedom and justice had not been forbidden words—could tell the younger ones a simple, unromantic story of an equally simple and unromantic man who, by patience and zeal, had become one of the greatest captains of industry in the country, a man who had given glory to the name of the city of Althausen.

Indeed, only a decade or so before the first World War, few knew more about this little town than that it was situated somewhere in Western Germany, connected with the large centers of commerce and industry only by a lilliputian *Lokalbahn*, or local railroad. Cows grazed peacefully on the main square, and men and women gathered every evening around the seventeenth century fountain, erected by the Duke of Althausen, to chat and gossip. One evening, however, there was thrilling news—a stranger had arrived, accompanied by two other men! And he planned to remain! Soon wild rumors spread among the five thousand inhabitants of Althausen: the undersized, energetic, bald-headed man with the horn-rimmed glasses who always carried a large brief case under his arm and talked a German that is spoken only in Berlin, was a millionaire. But why had he selected Althausen, of all places, for his stay? He was not interested in Rhenish Baroque art and architecture—he never visited the church or the castle; nor did he make folk song his hobby, as had that rare bird of a professor who had visited the city a few years before. Eventually, one of the smartest fellows discovered that the stranger, whose very presence had disturbed the quiet ways of the life of Althausen, intended to buy the whole town, and turn it into a factory—or rather, into a vast labor camp, as had been the fate of other German cities. What other reason could be found for his frequent visits to the Burgomaster, his measuring of buildings and lots, always in company of

the two fellows, who, despite their utterly harmless appearances, assumed, in the eyes of the suspicious citizens, the character of sinister devil's apprentices, following their Master step by step.

But at length the truth was revealed. The stranger rented a deserted brick building on the outskirts of the city, installed there some big machines that had arrived at Althausen by special train, and started working with his two fellow-devils, who turned out to be engineers, and a few local young men he had hired. Heymann was the newcomer's name, and he was a chemist who had selected Althausen as a suitable place where he could experiment in complete seclusion. He was working on the production of a synthetic food of his own invention which was particularly wholesome for children.

No sooner, however, had the tiny factory opened than the editor of the local *Althausener Zeitung* began to insult Heymann in his editorials as a "wicked Berlin Jew" who would ruin the venerable old town. Shortly afterwards, a brick happened to fall from a window, missing Heymann's bald head by only an inch or two. A week later a fire broke out in the factory at midnight, and when the fire brigade arrived—after some delay—it was discovered that its engine was out of order.

Thirty years later, Althausen was a flourishing industrial city with some hundred and fifty thousand inhabitants, four railway stations and three bus lines, with many hotels, department stores, movie theatres and a large public library. By that time the city also boasted of a college for workmen, which, contrary to the wishes of its founder, was called the Heymann University. Thousands of people from all over Germany, and even from abroad, came to visit the city, and though the old Baroque church and the proud castle profited by this influx too, it was clear that the visitors had been attracted only by the Heymann Chemische Werke. Skilled workmen, engineers and chem-

THE SANDWICH MAN

By ALFRED WERNER

ists seeking jobs, purchasing agents from other firms, government officials, scientists, students,—all were glad to catch a glimpse of smiling, absent-minded Herr Heymann who, whether he liked it or not, had become the greatest feature of the new, streamlined Althausen.

Meanwhile, year by year, millions of the yellow two-pound packages left the Chemische Werke, helping German, French, Italian, Czech, and Hungarian mothers to give their children a balanced diet and employing some thirty or forty thousand men and women. As for Herr Heymann, he did not seem to have aged much in the three decades of untiring work. Truth to tell, there were only very few people who could boast of knowing him well. He never appeared in public, he had no time to participate in festivities, he politely refused to take over the mayoralty of Althausen, offered him by a delegation from all parties, from the left to the right. A bachelor, he lived for his work and through it; however, his employees never doubted that every complaint they made would reach his ears and that the invisible boss would notice every mistake as well as every achievement.

Some strange protection seemed to rest over the Chemische Werke. When French fliers dropped bombs on Western Germany during the first World War, Althausen was miraculously spared, although its plants were part of Germany's greatest assets. Work did not stop there even for a day in the years of crisis that followed the war, nor did the terrible political strife that divided Germany into a dozen or more bitterly hostile camps affect the life of the city. The extreme parties of the left and the right had practically no followers in Althausen. Consequently, there was no rioting or shooting, no blackmail or slander in the area. Most people knew that Heymann was a Jew, but they did not give a thought to this fact. While the tide of hatred was rolling over Ger-

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THE NEWS OF THE MONTH

By LESTER LYONS

OVER 75,000 people sought admission to Madison Square Garden on March 1st, 1943, at a mass demonstration sponsored by the American Jewish Congress for the purpose of obtaining action immediately to save the Jews of Europe. The assembly adopted a declaration and resolution for submission to the United States Government enumerating eleven practical steps to be taken to assist the persecuted Jews. The proposals included plans for the release of Jewish victims from Nazi-occupied territories and the establishing of havens for them among the United Nations. Request was made that the United Nations offer financial guarantees to neutral states providing temporary refuge to Jews from Nazi-occupied territories. The assembly also declared that Palestine be opened for Jewish immigration. Among the prominent national figures who spoke at the meeting or sent messages to it were Senator Robert F. Wagner; William Green, President of the American Federation of Labor; the Right Rev. Henry St. George Tucker, Presiding Bishop of the Episcopal Church in the United States, and President of the Federal Council of Churches of Christ; Dr. George N. Shuster, President of Hunter College; Mr. Justice William O. Douglas of the United States Supreme Court; Dr. Henry A. Atkinson, Secretary of the Church Peace Union; Gov. Thomas E. Dewey; and Mayor La Guardia. All the speakers demanded that practical measures be taken at once for the relief of the Jewish victims.

Two performances of a dramatic mass memorial pageant designed to stir the United Nations to appropriate action to stop the slaughtering of the Jews in Europe were held at Madison Square Garden before 40,000 persons. The spectacle "We Will Never Die," depicted impressive scenes in the history of the Jews as well as some of their contributions to the world. Prayers were recited on the stage by 20 refugee rabbis. Many other rabbis and cantors participated in the event. Among the theatrical stars in the production were Paul Muni and Edward G. Robinson.

The British and United States governments have agreed upon a meeting between their representatives in Ottawa Canada, for preliminary exploration of methods of assisting Nazi victims and furnishing them with asylum. The arrangement does not indicate at present what practicable steps will be taken. It is intended however that a plan will be made to aid those victims who have been deprived of their families and property. The discussions will also be concerned with inter-governmental collaboration intended to obtain temporary asylum for refugees.

PALESTINE FACTORIES SUPPORTING RUSSIA

Orders for merchandise for necessary military and medical supplies for Russia are being placed with Palestinian factories. The British V-League for Russia is purchasing in these factories tents, sanitary equipment, and pharmaceutical preparations for delivery to Russia. Shipments from this source will obviate the need for expensive and hazardous transportation over sea routes.

At the instance of 277 members of the House of Commons, the British Parliament will shortly consider what practicable measures should be taken by the British government on behalf of Jews and others being persecuted in Nazi-occupied countries.

General Henri Giraud has abolished in French North Africa all decrees of the Vichy regime. All persons previously dismissed for Jewish affiliation will be restored to their former positions, and all Jews detained in concentration camps and prisons are to be released. Many have already been set free. The ghettos in Casablanca and Morocco have been abolished.

A resolution condemning Nazi mass murders of Jews has been adopted by the Senate. The resolution, passed at the request of Majority Leader Bark-

ley, denounces the "atrocities inflicted upon the civilian population in the Nazi-occupied countries, and especially the mass murder of Jewish men, women and children." The resolution further declares that "It is the sense of this Congress that those guilty, directly or indirectly, of these criminal acts shall be held accountable and punished."

The Hebrew Division of the Office of War Information at Washington has requested of the leading Hebrew newspapers in Palestine a list of new technical Hebrew words and terms which have come into use during the war . . . Jewish fishing in Palestine, which was only 57 tons 3 years ago, is expected to increase to 500 tons this year . . . Palestine's first rice crop, grown from Egyptian seeds, has proved successful. The crop is grown in the Huleh area . . . As part of its policy to teach Arabic in Hebrew schools, the Vaad Leumi (Jewish National Council) in Palestine has established a seminary for the training of teachers in Arabic . . . The first steel forging and iron industry in Palestine has been established in Jerusalem. Orders for steel have been received from Arabia and other countries . . . Aid for the persecuted Jews of Europe has been given by soldiers from Jewish transport units in Libya. 500 pounds have been contributed by them to a fund for the rescue of their European brethren . . . Two new Jewish colonies have recently been established on land belonging to the Jewish National Fund. The pioneers who will occupy the land will devote themselves chiefly to farming . . . The municipality of Tel Aviv will maintain as part of its educational system an Arab school, the pupils of which will be only Arabs . . . The area of Tel Aviv, now comprising 6,300 dunams, is to be increased to 12,650 dunams, pursuant to orders of the High Commissioner for Palestine. This city had an area of only 150 dunams when it was first established in 1909.

The scientists of Palestine have been characterized as "top-notch" by Pro-

fessor O. Sherman Morgan of the American Board of Economic Warfare. Speaking before a group of scientists in Palestine, Professor Morgan also praised the achievements and progress of the Hebrew University. After completing an extensive tour through the Middle East, Professor Morgan stressed the high crop yield of land in Palestine compared with that of neighboring countries.

Prizes aggregating \$150 in United States War Savings Bonds and Stamps for the best essay on the subject, "What Zionism Means to Me," will be awarded by the Brooklyn Zionist Youth Commission, the chairman of which is Lester Lyons. The con-

JEWISH ROYAL ENGINEERS IN AFRICA

Among the victorious British troops which reached Tripoli was a Palestinian Jewish unit comprising a company of Royal Engineers. The appearance of these troops in Tripoli created much enthusiasm among the 20,000 Jewish inhabitants. High-ranking British officers have praised highly the exploits of the Jewish troops. The Jewish Royal Engineers are repairing the roads and ports along the route.

test is open to all persons in Brooklyn between the ages of 10 and 25 years. This contest is intended to stimulate the youth to a better understanding of Zionism and also to serve as a means of ascertaining their views on the subject. The Commission was established by the Zionist Organization of America and Hadassah for the purpose of supervising and guiding the Zionist youth groups in Brooklyn.

The Zionist Organization of America has been awarded the highest citation of the United States Treasury Department for "distinguished services rendered in behalf of the War Savings Program." During February the War Bond sales by members of the Zionist Organization of America aggregated over \$12,000,000. Representatives of the Treasury congratulated the leaders of the Zionist Organization upon the enthusiastic response of their members in the nation-wide war bond drive.

A report that the Rumanian government is agreeable to releasing 70,000 Jews has been made by Rumanian diplomats in a neutral country. Doubt has been expressed however as to whether such plan is authentic. A number of Senators have requested the United States government to investigate the truth of the report.

A movement is on foot to obtain territory in Australia for Jewish settlement. Three prominent religious leaders of Australia have requested the Prime Minister to set apart a large area for refugee settlement as soon as circumstances permit. The plan contemplates that a large tract of fertile land in the East Kimberley region of Northwestern Australia be established as a Jewish region comprising part of the Australian Commonwealth.

Strong agitation is being made by the Jews of Hungary for the preservation of their rights. Recently, 3,000 Jewish youths demonstrated in Budapest against the government's decision to send them in labor battalions to the Russian front. Liberal elements in Hungary, including members of the Hungarian Parliament, have denounced the ruthless measures against the Jews instituted by the Nazis.

During the past 10 years over 1,000,000 Jews have been aided through rescue programs in Europe, Palestine and this country by contributions of American Jews to the agencies of the United Jewish Appeal. These contributions aggregate more than \$75,000,000. During this period 305,000 Jews entered Palestine, 208,000 came to this country, and 125,000 found refuge in Central and South America.

That harmony and cooperation between Great Britain and the Arab countries depends on their mutual recognition of the "inescapable reality" of the Jewish National Home in Palestine is the theme of a leading article in the London *Times*. This influential paper declares that the welfare of the Jewish National Home is a matter of "deep concern" to Great Britain, and to the United States and that "to safeguard it is a moral obligation of which no British government could disinvest itself."

HAPPY ENDING!

Five hundred and eighty-five Jewish child refugees from Poland, accompanied by 369 adults, have finally been admitted to Palestine. For many months these refugees had wandered throughout Europe and had been interned in Iran. They will eventually be transferred to various villages for the purpose of receiving an education.

A motion picture has been produced and exhibited in Argentina which pleads the cause of the Jewish refugees and condemns the isolationist policy of the government as well as its toleration of fifth columnists. The producer of the film has stated that he made the film "so that a brotherly message could reach the Americas from the real Argentina which has the strongest feelings for the United Nations and feels profoundly the plight of the stateless refugees."

Because of the success of the first Ort (Organization for Rehabilitation through Training) vocational training school for refugees in Canada, the Canadian government has donated machinery worth \$60,000 for a new institution of this organization to train war workers. The new school will train 600 men and women annually. The first school produced high caliber precision tools which have been turned over to war plants.

That the hostility of the Palestine Administration to the development of a Jewish National Home has gone so far as to cause officials to stir up Arab agitation against Jewish demands, was the charge made by Rabbi Meier Berlin, head of the World Mizrahi Organization. Rabbi Berlin, who is in this country on a brief visit from Jerusalem, declared that members of the Palestine Administration have encouraged Arabs to criticize publicly the requests for a Jewish National Home as well as Jewish suggestions in regard to the future of Palestine. Jews in Palestine are subjected to very rigid censorship of speech. Rabbi Berlin declared that the Jews in Palestine are working together in the closest harmony on basic issues.

ARE THEY CHAMPIONS, THOSE B.J.C. BOYS!

By BEN GOULD

THE Brooklyn Jewish Center basketball team is today marking 10 years of activity attended by uncommon success. To say the least, the record of the B.J.C. cage during this period has seldom been nequaled by any similar organization or institution, not only in this city, but throughout the land.

Under the inspiring guidance of Coach Sammy Schoenfeld, the Center team has amazed its cage foes with its string of sensational victories and attendant championships.

Briefly, here is a list of the Center's accomplishments during the past ten years:

1. Three division championships in the Eastern Jewish Center League.
2. One inter-division championship in the above league.
3. Two Kings County A.A.U. championships.
4. Twice runner-up in the city-wide Metropolitan A.A.U. championship.

Fittingly enough, this year, which marked the completion of the first decade of basketball history at the Center, saw the team not only win the Division I title in the Eastern Jewish Center League and the handsome trophy accompanying the honor, but marked the first time that the team

completed a long and arduous schedule without suffering a single defeat on the home floor. As a matter of fact, the team lost only three games all season, and on subsequent occasions the Center five reversed the decisions. Thus B.J.C. can truthfully boast of having defeated every opponent it met, a feat few teams can boast of.

Climaxing the season was a novel post-season game which saw B.J.C. beat an Eastern Jewish Center all-star team on the night when honors galore were handed out. Members of the team not only received prizes for the league championship and special mementos of the occasion, but Hank Rosenstein, Jimmy Smith and Joe Kornblatt were also singled out for special prizes as being respectively the best player in the league, the one with the most service and the most improved cager.

Coach Schoenfeld indeed can look back with pride upon the many years of fruitful coaching. But even more important to Sammy has been the lifelong friendships and happy moments the job of coaching has brought him.

"I don't consider the calibre of a player as a player alone," Schoenfeld says, "but also his personality, character, and behavior. Those boys I have met and grown to love have become integral parts of my life, and no matter where they may be I shall always cherish their friendship. I also want to add that the cooperation of the basketball committee has at all times been most helpful to me."

As many of the coach's former charges lineup on the battlefield, Sammy is confident that the lessons taught them on the basketball court will stand them in good stead on the war fronts.

The Center basketball record began climbing to high levels some seven years ago under the leadership of Milt Levine. Of all the cagers now in the service, Milt is the top ranking man today, for he is a first lieutenant in the air force on the West Coast, happily married and the father of two children.

Other players of past years are doing good work in the service of their country. From the steamy, treacher-

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CENTER BASKETBALL TEAM

Standing from left to right: Tuffy Walters, Eddie Rose, Al Roberts, Al Alberts, Sam Schoenfeld, Hank Rosenstein, Hy Gimplowitz, Norman Goldman, Frank Rose.
Kneeling: Stewart Winston, Joe Kornblatt, Frank Rosenblum, Lou Lubin, Hal Judenfreund.



JUNIOR VARSITY TEAM

Standing from left to right: Murray Goldstein, Harry Judd, Sam Schoenfeld, Larry Goldstein, Al Goldberg.
Kneeling: Jay Liebler, Danny Pressner.

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Levinthal to Preach Purim Message This Friday Night

This Friday night, March 19th, at our late services which begin at 8:30 o'clock, Rabbi Levinthal will preach on the subject, "Haman of Old—and the Hamans of Today—A Purim Sermon." We trust that many of the members and their families will be with us to take new courage and to derive new faith from the old Purim message. Rev. Kantor will lead in the congregational singing.

Late Friday Night Lecture Season to Close April 2nd

Readers of the *Review* will please take note that our late Friday night lecture services are drawing to a close for this season.

On Friday evening, March 26th, Rabbi Mordecai H. Lewittes will deliver the sermon and will preach on the subject, "On the Road Back."

The closing service for the season will be held on Friday evening, April 2nd Rabbi Levinthal will preach.

Tea for United Jewish Appeal

The Eastern Parkway Women's Division of the United Jewish Appeal will hold a tea at the Brooklyn Jewish Center on Monday afternoon, April 5th. Mrs. David Spiegel is chairman of the E. P. Division of the United Jewish Appeal and chairman of the E. P. Group Hadassah; Mrs. William I. Siegel is chairman for the Center Sisterhood and Mrs. Samuel Lemberg is chairman for the Center Academy.

Please make reservations with the above chairmen or at the Center information desk. Minimum contribution \$10 per person.

Condolence

We extend our heartfelt expressions of sympathy and condolence to Mr. and Mrs. Samuel Koch of 368 Eastern Parkway upon the death of their daughter, Mrs. Sarah Solow on March 14th.

Hebrew School and Sunday School

Purim will be celebrated by the religious schools on Sunday, March 21st at which time a program of sound films will be presented. The program will include a sound film on Palestine and several comedies. The singing of Purim songs will be led by Rev. Samuel Kantor.

Students will gather in their classrooms at 10 a.m. and will be conducted at 10:30 to the auditorium for the Purim program.

A special exhibit of objects made in the Arts and Crafts classroom is being arranged by Miss Rose Meisels.

Parents of the pupils and Center members are invited to attend.

Sisterhood Board Meeting March 25th

The Board of Directors of the Sisterhood will meet on Thursday, March 25th instead of Monday, because of the Hadassah luncheon which is being held on Monday afternoon.

Junior Congregation

The following will participate in the Junior Congregation this Sabbath, March 20th: Shacharit—Joseph Newman; Musaf—Isaac Wechsler; Speech—Robert Goldberg; Summary—Judith Teller; Junior Usher for Friday night—Martin Katlowitz.

Club Notes

The Inta-League is planning a special basketball game and dance for Saturday night, April 17. Admission will be 20c (35c per couple). On March 13th, a successful "sing" was held. The Inta-League Girls are preparing a brief program in connection with Mother's Day. A theatre party for the near future is also being arranged.

The Maccabees report a highly successful basketball season. Eight games were played with outside teams without a single defeat. An oratorical contest on "Great Jews" was held recently and prizes were awarded.

The Candle-Lites are arranging a Purim party for Saturday, March 20. The officers of the Candle-Lites are: Harriet Nelson, President; Marilyn

Karlen, Vice-Pres. As part of their program the Candle-Lites have learned some Palestinian dances and have done special art work for each Jewish holiday. The Candle-Lites are applying for membership in the National Young Judea.

Plan to Create "Rabbi Levinthal" Forest in Palestine

A campaign to plant a forest on the land of the Jewish National Fund in Palestine in the name of Rabbi Israel H. Levinthal of the Brooklyn Jewish Center on the occasion of his 55th birthday has been initiated by the Brooklyn Zionist Districts. While the entire project will bear the name of "Israel H. Levinthal Forest" various Zionist Districts in the Borough will be represented through special groves named in honor of important Zionist leaders. Each Zionist District will assume a definite quota toward the fulfillment of the project. The official presentation is to be made in May.

Make Your Reservations Now For the Schwartz Dinner

The Testimonial Dinner being arranged in honor of Mr. Joseph M. Schwartz, former president of the Brooklyn Jewish Center, on Sunday evening, March, 28th, promises to be an affair of outstanding importance in the history of the Center.

Members are urged to please make their reservations for this dinner with the least possible delay. Reservations will be closed as soon as the capacity of the Auditorium is reached. The committee is planning a most interesting program of entertainment in which the following will participate: Rev. Rubin Tucker, talented young cantor and concert singer, and Miss Christine Carroll, coloratura soprano who appeared on the Texaco and other important radio programs. The dinner music will be furnished by a well-known orchestra under the personal leadership of Herbert Steiner. The price for reservations is \$5 per person. Dress will be optional. There will be no appeal for funds made at this dinner.

**Brooklyn Jewish Center Hebrew
School Honor Roll, Feb. 1943**

Class 1A

Scholarship

Goldstein, Judith
Klepner, Shirley
*Leibowitz, Anna
Zohn, Herbert

Attendance

Levy, George
Green, Stanley
Heiman, Norman
Bloomstein, Robert
Monto, Arnold
Brand, Kolman

Class 1A-R

Scholarship

*Klepner, Bernice
Druskin, Malcolm
Mirsky, Daniel
Natelson, Miriam
Rabinowitz, Gerald
Schnall, Judith
Sirkis, Arthur
Chalkin, Richard
Racer, Estelle

Attendance

Lippin, Herbert
Tenzer, Phoebe
Weinman, Miriam
Foy, Stuart

Class 2A

Scholarship

Schiller, Barbara
*Kaiser, Jerry
Simon, Richard

Attendance

Rose, Stanley
Nelson, Harriet

Class 3A

Scholarship

Heimowitz, Julia
Ottenstein, George

Attendance

Wolfe, Rose May
Zelvin, Eleanor
Samuels, Robert

Class 4A

Scholarship

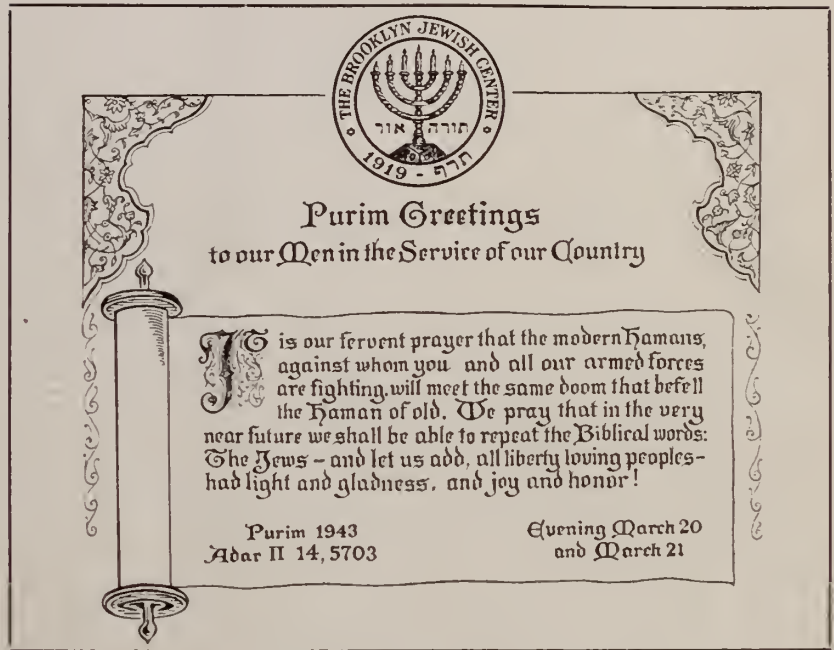
*Jaffe, Julian
*Lipkind, George
Shapiro, Lora
Freilicher, Morton
Green, Bernice

Attendance

Epstein, Bernard
Buchman, Joseph

CENTER PURIM GREETING TO THE MEN IN SERVICE

THE following greeting was sent by the Brooklyn Jewish Center to the men serving our country, on the occasion of the approaching festival of Purim.



Class 5A

Scholarship

Berman, David
*Berman, Herbert

Attendance

Heimowitz, Lawrence
Hammer, Sheila
Miller, Allen

Graduating Class

Scholarship

Wojnilower, Albert

Attendance

Zevlin, Norman
*Also Attendance

Additions to the Library

The following books have been acquired by the Center library recently and are now available for circulation:

Wide is the Gate—by Upton Sinclair

Brandeis on Zionism

Anti-Semitism—by Lee J. Levin-ger

Jewish Community — by S. W. Baron

Jewish Pioneers and Patriots—by Lee M. Friedman

Art in Palestine—by Elias Newman
Memoirs of My People — by Leo Schwartz

The War and the Jew—by Vladimir Jabotinsky.

The Young Matriarch—by G. B. Stern.

Personal

Mr. Harry Zankel of 919 Park Pl. was named an assistant attorney general by Attorney General Nathaniel L. Goldstein. We extend to Mr. Zankel our sincere congratulations and best wishes on this appointment.

An Important Request

Membership cards for 1943 are now required for admission to all functions in the Center building. Members are therefore requested to please secure their cards by paying their membership dues for the current year.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Alexander, Arthur
Res. 312 E. 21st St.
Bus. Architect, 420 Lexington Ave.
Single
Proposed by Jacob S. Doner

Beldock, George
Res. 225 Eastern Parkway
Bus. Attorney, 205 W. 34th St.
Married
Proposed by Nathaniel L. Goldstein

Grabisch, Benjamin
Res. 1531 Carroll St.
Bus. Collection Agency, 305 Bway.
Married
Proposed by Morton Klinghoffer

Greenberg, Shepard
Res. 486 Brooklyn Ave.
Bus. Dresses, 501 7th Ave.
Married
Proposed by Emanuel Greenberg

Holtzman, Jack
Res. 470 Sheffield Ave.
Bus. Liquor, 543 W. 43rd St.
Single
Proposed by Dr. Percy Lewis

Karlin, Irving P.
Res. 1349 President St.
Bus. Pins, 155 Sixth Ave.
Married
Proposed by Joseph Heller

Kotkes, Murray
Res. 860 Eastern Pkway.
Bus. Nurses Uniforms, 1350 Bway.
Married
Proposed by Jack Gross and Bernard H. Krumbein

Muchnick, Meyer
Res. 840 Montgomery St.
Bus. Jobber of woollens,
244 W. 39th St.
Married
Puchkoff, Theodore H.
Res. 745 Troy Ave.
Bus. Paper, 220 Kosciusko St.
Married

Rubin, Milton
Res. 1067 Lincoln Place
Bus. Meat and Poultry,
345 Rogers Ave.
Married
Proposed by Joseph Goldstein and Mrs. Abraham Rothkopf
Wasserberger, Henry
Res. 899 Montgomery St.
Bus. Novelties, 90 Grand St.
Married

The following have applied for reinstatement in the Brooklyn Jewish Center:

Blaustein, Carl A.
Res. 1402 Union St.
Bus. Attorney, 295 Madison Ave.
Married
Proposed by Joseph Goldstein and Harry I. Greene

Liberman, Harry
Res. 1010 President St.
Bus. Clothing salesman,
79 Fifth Ave.
Married
Proposed by Samuel Stark

MAURICE BERNHARDT, *Chairman*
Membership Comm.

Sabbath Services

Kindling of candles at 6:45 o'clock.
Friday evening services at 6:15.
Sabbath services, Shabbat Zakor, Parsha Vayikra, will commence at 8:45 a.m.

Rabbi Levinthal will preach on the weekly portion of the Law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 6:15 p.m.

Mincha services at 6:15 p.m.

Daily Services

Morning services at 7 and 8.
Sunday morning additional services at 9.

Mincha services at 6:50 p.m.

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

Machzrim

Presented by Mr. and Mrs. David Tanenbaum of 20 Plaza Street on the occasion of the birth of a daughter on January 31st.

Prayer Books

Presented by Louis Daum of 625 Montgomery Street in memory of his departed brother, Irving I. Daum.

Library

Berenica Grayzel
Leonard Morris
Dorothy Sholin

OUR ONLY STORE
Hyman Spitz Inc.
FLORIST & FRUITERER

1685 PITKIN AVE.
Brooklyn, N. Y.

WEDDING DECORATIONS Our Specialty

We Carry A Complete
Line of

Fruit Baskets

for every occasion

THE BROOKLYN JEWISH
CENTER'S OFFICIAL
FLORIST

TELEPHONE DICKINS 2-4000

THE HUMANE WORK OF THE VAAD HAHATZALA

Continued from page 6

thousand persons, Rabbis, Yeshiva scholars, and lay leaders were thus enabled to concentrate in larger groups and continue their studies.

Aid was given by the Vaad Hahatzala to a considerable number of persons awaiting emigration possibilities in Morocco, Spain, Portugal, Switzerland, and other countries. Aid was also sent to refugees who reached San Domingo.

Perhaps the greatest accomplishment of the Vaad Hahatzala was to establish contact and effect a maximum of cooperation with officials and governments to discover the whereabouts of exiles, enable legal remittances of money, effectively transfer food and clothing, secure visas, certificates and exit permits. The State Department of the United States gave its utmost cooperation through its consulates in the various countries.

The Soviet Government has given assurances that exit permits would be issued to all possessing Palestinian visas. Contact was made with the governments of Great Britain, Poland, and South Africa with a view to a diplomatic exchange of the exiles in China and their transfer to England, South Africa and Palestine. Several families have been so exchanged and have reached Palestine and England. This exchange is conditioned on a maintenance and travelling expense guarantee of \$400 per person, which must be met by the Vaad Hahatzala, and a sum total of approximately \$200,000 is necessary to accomplish this work alone.

The United States Government has recognized the Vaad Hahatzala's efforts to aid these exiles and has given legal permission for remittance of funds and parcels.

The future program of the Vaad Hahatzala calls for a minimum expenditure of \$30,000 monthly for relief and maintenance, and \$350,000 for immigration, resettlement and rehabilitation—a total annual budget of \$710,000.

The Vaad Hahatzala aid was administered directly, swiftly, and at a minimum of expense. It only regrets and deplores the fact that lack of funds prevented greater accomplishments. We grieve for those distinguished personalities left behind because adequate

sums were not available at the moment needed.

Every Jewish community and every

individual is called upon to facilitate the work of this humane organization. The address of the Vaad Hahatzala is 132 Nassau Street, New York City.

THE DUCE AND THE JEWS

Continued from page 6

North Africa have had their telling effect on Italy. Whereas the Germans, in the face of disaster, have intensified their brutality against their own people and have given freer vent to their blood-lust in all occupied lands, the Italians have eased the rigors of their regime, at least as far as their own people are concerned. The Italian press and radio are now using honeyed words in calling upon all Italians to come to the aid of their nation, because "now the life of all Italians are in danger." "Perhaps we have committed some mistakes in the past," Mussolini's *alter ego* pleads in the columns of the *Popolo D'Italia*, "but this is not the time to speak of them. We promise to atone for everything and to everybody. Let us all help to save Italy! It is not Mussolini, but Italy. We call on all, *without distinction as to faith and race!* We have

prosecuted our opponents within the country. There are Fascists who believe that the hatred of these Italians for us is forged of the same metal as the hatred of the Jews for us, but we believe that they have not become so blinded by their hatred as to wish the destruction of Italy, and that is indeed the threat facing us. We call upon all Italians, to close their ranks and present to our enemies in this historic hour a united Italian body fighting for the life of Italy!"

Thousands of anti-Fascists have recently been quietly released from Italy's prison-camps as a result of the Italian reverses. The dauntless rabbi of Florence was one of them. He is back at home, though not occupying his former rabbinical position. Fascism hasn't toppled over yet, but the "end of the beginning," as Churchill so happily phrased it, is here.

THE CHALLENGE TO ORGANIZED RELIGION

Continued from page 11

and appreciate what democracy means by stating what its opposite, autocracy, means. Autocracy has to limit the potentialities of men it will permit to develop. It cannot let all thought have free utterances, since some will go counter to authoritarian decrees. In order to survive, autocracy must see to it that its one point of view, its one pattern of life, prevails. It must be monolithic, made of a single unbreakable hardness. Democracy by contrast is pluralistic. Thinking Americans no longer—if they ever did—view Americanism as something uniform or homogenous. The melting pot idea is neither workable nor necessary for our national development and greatness.

The scope and substance of religion are age-long problems which ultimately are based upon certain definite universal experiences and facts. Man is born of woman, grows and withers like the grass. Whence and whither and why? The problems of fate, the yearning for the perfect, immortality, duty, awe, freewill, and reverence follow inevitably certain lines, conform to type and category because

they are universal problems. Whenever thought lived and functioned it turned to the scrutiny and analysis of experience and to the solution of the riddles of the universe.

Humanity in its upward climb from jungle and cave has made great conquests in the realms of art, science and spirit. The course has been bloody, tortuous, and punctuated by many backslidings. Totalitarianism and Nazi ideology mean the renunciation and extirpation of all the gains of the human spirit. This is the basic issue of the present world war. But it must be condensed into simple everyday terms understandable to all.

Vice-President Henry A. Wallace has found the simple terms:

"Now is the time, while this war is being fought, to make real the promise of America, that equity will be granted to every citizen upon the earth of whatever color of skin, allegiance of faith, size of purse, origin of nationality. The prophetic leadership and the moral suasion for this part of the struggle must come from school, home and town meeting house, and first of all from church, cathedral and synagogue."

THE SANDWICH MAN

many, Althausen remained an island of fraternity and peacefulness, prohibiting political agitators from entering the city and disturbing its harmony. In 1932, on the occasion of Heymann's seventieth birthday, the *Althausen Zeitung*, now a full-fledged daily with three editions, issued a special number in honor of this man, and its leading article was written by the son of the editor who many years before, had attacked "the wicked Berlin Jew." In his article he suggested that Althausen should be renamed Heymannstadt.

Less than a year later, however, Althausen, like the rest of the German Reich, was in the hands of the ugly, moustached bellowing man who had assured his ever-increasing audiences that he would give them the moon. Hardly had the mayor of Althausen and the editor-in-chief of the *Althausener Zeitung* been ousted from their positions, and the decent police replaced by Herr Hitler's stormtroopers, than a stranger appeared in Heymann's office, declaring that he would like to buy the Chemische Werke. Whereupon the industrialist, in his usual calm manner, declared that the sum mentioned would not even cover the cost of the machines he had installed thirty years ago, and that he would not part with the factories, the essence of his life, in any case. Four days later the stranger reappeared, this time in the uniform of a Gestapo officer, and accompanied by half a dozen soldiers, all shouting to the old man that he must hand over the plant and all his personal belongings within thirty minutes.

Heymann was no coward. But he knew that this criminal horde meant business. There was no escape for him, a Jew, in the Third Reich. He could, perhaps, appeal to the High Court of Justice, or to the Fuehrer himself. But why delude himself? There was more justice to be found in the jungles of Africa than in what had only recently been the nation of poets and thinkers.

The Nazis were generous enough to permit him to deduct a small sum from his bank account, although they were surprised to notice that his private property was comparatively insignificant and that his home was of Spartan simplicity. Thereupon Heymann rented a room in one of the poorer sections of the city, and Gerst-

ner, head of the workmen's council, had some difficulty in finding his former employer.

Herr Heymann," said the laborer, slowly and slightly embarrassed, "we need not tell you, that the overwhelming majority of us workers of the Chemische Werke are as bitterly opposed to National Socialism as are most of the citizens of Althausen. We know that the new masters deprived you of all of your belongings, and the workmen's council, at last night's session—perhaps the last we shall ever have—decided to do something . . ." He took an envelope from his pocket and handed it to Heymann.

"You are wonderful, boys," Heymann said, visibly moved, and returned the bills. "But please, don't be foolish. Take the money back. As for myself, they let me draw enough from my confiscated bank account to live on for at least three months, perhaps even a bit longer, since I am no spendthrift. Besides, I never accepted any money without having worked for it."

"But Herr Heymann—you deserved it. If we can help you with a few thousand marks, this would mean little compared with what you've done for us. The children's home, the library, the dental clinic, the swimming-pool—"

"Stop praising me, Gerstner. I don't want to listen to my obituary. I'm not dead yet. A man of seventy must still be able to make a living, somehow—even in the Third Reich."

"My dear Sir — no factory will employ you as an engineer, no office as a clerk. Your face would betray you immediately—"

"My face—my face! But what about some job which does not require showing my offensive face? Suppose—"

Gerstner finally abandoned his attempt to dissuade the stubborn old man from pursuing the plan he had suddenly formed. He even consented to help him despite of the risk for both of them. Through the employment office of the Chemische Werke he secured a special job "for a nice old man whose son died for the victory of National Socialism." Somehow, he managed to spare his protege from appearing before the ever suspicious boss of the German Labor Front. In short—Heymann became a sandwich-man.

The short man completely disappeared under the huge cardboard box in which he paraded through the streets

Continued from page 12

for eight hours every day. It was a copy, enlarged a hundred fold, of the yellow two-pound packages produced by the Chemische Werke for the benefit of sickly children. Youngsters danced around this perambulating advertisement, laughingly pointing it out to their mothers. Heymann would wave to them kindly, even though, through the two small holes in the cardboard, he could notice that some of them wore the uniforms of the Hitler youth, while their parents adorned themselves with large swastikas. Nobody paid any attention to the humble old man who, during the day, appeared on the streets only under the protection of his yellow tarn-cap, but he himself was a curious observer of the scene. He saw streets crowded with marching men and the walls covered with huge posters attacking the Jews, or the democracies, or the free masons, or all of them. One grey November morning the sandwich man learned that Herr Goebbels had ordered all male Jews in Germany thrown into concentration camps, and all synagogues levelled to the ground. Then another day came when the young men of the city, clad in smart field grey uniforms, marched to the Eastern Railway Station, shouting jubilantly, "We are marching against Poland!" as though they were going to a great feast.

After a time many women walked through the city, sighing and looking distressed, as though they had forever lost something precious — but they were forbidden to wear mourning. The number of unhappy women would increase after another group of men joyously shouting: "We'll beat France!" had left for the West, and after a third group, howling, "We'll crush the Russians this summer!" had again gone East. One night, hundreds of airplanes appeared over the city, laying waste some of the finest buildings but, mysteriously enough they missed their main target, the Chemische Werke, which continued to function at high gear, as though the good old world of peace and decency which had borne it, was still flourishing.

Heymann, the Eternal Jew, continued to walk through the streets which had lost most of their gayety and liveliness, walked and walked under his protecting advertisement, the hidden conscience of his time. Men became

scarcer in the factory and their places were taken by prisoners of war, Frenchmen, Yugoslavs, Poles, and Russians, who were driven to their work-shops with whips, like cattle.

Heymann was eighty, but he still felt strong. He had a faint hope that he would live to see the fall of the hated regime and the return of a world that would protect the meek and banish the wicked. One day, however, he had a sudden heart attack while trudging the streets, and had to be taken to the nearest hospital.

This happened to be the magnificent workers' hospital he had founded for his employees twenty years ago. The head doctor, himself an elderly man, recognized the octogenarian at once. He knew that the former industrialist would not live longer than a few months, at the most, and wanted to keep him in the hospital as a patient, so that he might end his days in peace. But a younger member of the staff, who, like the rest of his generation, completely lacked the sense of honor as well as of pity, demanded, upon learning who the unique sandwich-man was, that the criminal Jew should immediately be delivered into the hands of the Gestapo. This had to be done.

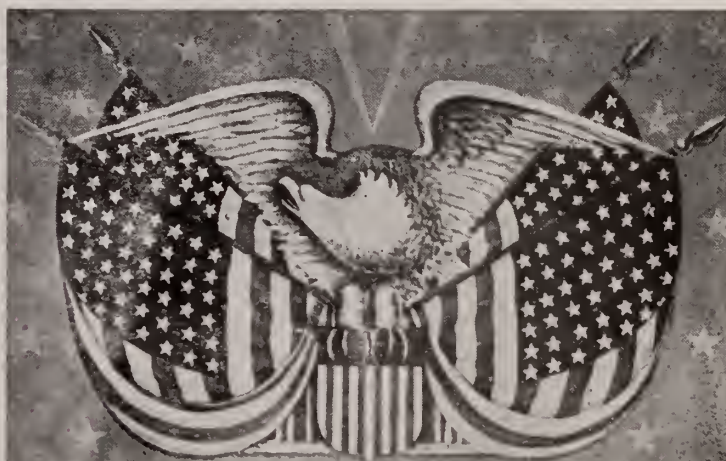
Heymann died, on his eighty-first birthday, after the Geheime Staats-polizei had failed to extract from him through third degree measures the names of the disloyal Germans who aided him, ten years ago.

When the second heart attack occurred, no medical help was necessary.

• • •

1700 RABBIS IN THE UNITED STATES

Increasing opportunities in the Rabbinate are indicated in a study made by Dr. Lee J. Levinger, entitled "Professional Aspects of the Rabbinate." An important new outlet for American Rabbis, has been furnished by the B'nai Brith Hillel Foundation program, which has established centers in 75 colleges. Other opportunities have arisen through the demand for chaplains in the armed services, the establishment of new congregations in small communities, and the trend to assistant Rabbis in the larger congregations. There are approximately 1,700 Rabbis in the country. Only 60 per cent of the congregations engage Rabbis. The average salary of a Rabbi is about \$2,400 a year.



SERVING OUR COUNTRY BROOKLYN JEWISH CENTER HONOR ROLL

The following is an additional list of Center members, and sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Alpert, Hyman	Kaplan, Leonard, Cpl.
Bammuth, Jerome B.,	Karron, Murray
Cpl.	Klein, Judah
Canihi, Joseph	Kreiger, David
Doblin, William	Lesser, Al
Engel, Myron	Lesser, Seymour
Farland, Leo	Levin, Morton H.
Forman, Howard L.	Levinthal, Lazar E.
Friedman, William,	Levkoff, Henry S.
U.S.M.S.	Orloff, Joseph,
Gerson, Tobias	Master Sergt.
Gluckson, Al	Palevsky, Leon
Goldstein, Moe, U.S.M.S.	Pomerantz, Howard Edw.
Grabisch, Gilbert	Ribakove, Lionel A.
Green, Jerome B., Ensign	Schwartz, Irving
Greene, Gilbert R.	Sodokoff, Charles
Gross, Nathan, U.S.M.S.	Stelzer, Seymour
Hahn, Philip J.	Tager, Milton, Lieut.
Hirsch, David, Cadet	Weinstock, Harold J.

ARE THEY THE CHAMPIONS, THOSE B.J.C. BOYS!

Continued from page 15

ous jungles of New Guinea, where Milt Gimpowitz is making the Japs feel sorry for themselves, to the barren wastes of Alaska, where Sid Katz is seeing duty, Center boys are taking the fight to the common enemy. Among those we can recall off-hand are Jimmy Smith, now at Fort Ontario, Mac Tishler at Camp Pickett, Irwin Witty, son of the popular and hard-working Al, in a bombardiers' school in Texas, Irwin Schneider, at Curtis Bay Coast Guard, Ensign Israel Seeger, soon to become a junior grade Lt. on the high seas, Wilbert Falk, Leo Merson, of the Maritime Service, Al Goldstein, Sid Rabinowitz on government duty in Hawaii, and others.

A number of the players from this year's team are now preparing for the great offensive. No less than seven of the squad of 15 have donned khaki, and more are to come. Members of the 1942-43 team, which Coach Scho-

enfeld rates as strong—on its record—as any team which has represented the Center, are Captain Frank Rosenblum, Lou Lubin, Norman Goldman, Harold Judenfriend, Eddie Rose, Joe Kornblatt, Al Roberts, Al Alberts, Stewart Winston, Max Freedman, Iz Kassoff, Wilbert Falk, Jimmy Smith and Hank Rosenstein.

Of this crew, Judenfriend, Alberts, Winston, Kassoff, Falk and Smith are doing their part.

It is significant to note that while other institutions have been compelled to curtail and even halt basketball activities because of the shortage of players, the Center has thrived and carried on magnificently in the face of serious obstacles.

Emulating their older colleagues, the Center Junior Varsity team went through one of its most successful seasons losing only two games out of eighteen.

Spend the Passover Holiday with Us

LESSER LODGE

White Sulphur Springs, N. Y.

Opens April 16th, 1943

(First Seder Night April 19th)

Prominent Cantor will preside at the Seder Services. Dietary Laws observed — Excellent Food — Entertainment.

All Rooms Heated

Your Hosts: MR. and MRS. J. LESSER

Write or phone for special rates

MA. 2-6919

LO. 5-8518

Congratulations

We extend our hearty congratulations to Mr. and Mrs. Barnett Reibstein of 377 Montgomery Street, parents of Mrs. Seeger and Mrs. Witty on their 50th wedding anniversary which was celebrated on Sunday, March 14th.

P.T.A. Meeting of Sunday and Hebrew Schools March 24th

The Parent Teachers Association of the Hebrew and Sunday Schools will hold its Purim meeting on Wednesday evening, March 24th at 8:30 o'clock. Refreshments will be served. All parents are urged to attend.

THE BROOKLYN JEWISH CENTER

is proud to announce that

- FUNK & WAGNALLS CO.

will soon publish a new book by

RABBI LEVINthal

"The Birth of a New World"

A collection of 42 of the outstanding sermons and addresses which he delivered in the past ten years . . . Sermons and Addresses which deal with the new world problems that we face today . . . A book which every member of the Center and every admirer of our Rabbi will want to possess.

Publication date: MAY 15th

Price: \$2.50

Start Your Check Account Today!

As Little As \$1 Opens A
CHECKING ACCOUNT

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A CHECKING ACCOUNT MARKS YOU AS
BEING SYSTEMATIC AND BUSINESS-LIKE

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BROOKLYN NEW YORK

BANKING HOURS:

Monday 9 a.m. to 8 p.m.
Other Days 9 a.m. to 5 p.m.
Saturday 9 a.m. to 12 p.m.

THE
RIVERSIDE

Not one bereaved family has ever been denied the advantage
of a Riverside funeral because they could not afford the cost . . .
and we've been in business for fifty years.

76th STREET & AMSTERDAM AVENUE

ENDICOTT 2-8800

FAR ROCKAWAY, L. I.
1250 Central Avenue FAR Rock. 7-7100

MIAMI BEACH, FLORIDA
1236 Washington Ave. Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have
arranged to serve your Community. We have at our disposal Chapel facil-
ities in all parts of Brooklyn.

Honor To A Fine Citizen

On March 28th our Vice President, Joseph M. Schwartz, will be honored by the Brooklyn Jewish Center at a dinner celebrating the completion by Mr. Schwartz of ten years service to that institution as President.

Consolidated is very proud that a member of its organization should have so distinguished himself as a communal worker as to earn the affection and admiration of such a notable institution. We offer our felicitations to Mr. Schwartz and to the Center, and wish both the able and devoted servant and the cause he has made part of his life work continued achievement.



CONSOLIDATED TAXPAYERS MUTUAL INSURANCE COMPANY

HARRY STRONGIN, President



Home Office
100 CLINTON STREET
BROOKLYN, N. Y.

The Brooklyn Jewish Center Review

TENTH ANNIVERSARY ISSUE

*A SUMMARY OF JEWISH EVENTS
DURING A CRUCIAL DECADE*

EUROPE—THE TEN YEARS WAR
AGAINST THE TEN
COMMANDMENTS

UNITED STATES—THE JEWISH
COMMUNITY DURING THE
YEARS 1933-1943

APRIL

1943

CONGRATULATIONS ON A DECADE
OF FINE WORK



FOR NEARLY 6 DECADES

BAKERS OF

"The Matzoh With The Taste"



New York

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIV

APRIL, 1943 — NISAN 5703

No. 33

AN ACT OF IRRESPONSIBILITY

The readers of the *New York Times* of April 13th were treated to a full-page advertisement bearing the title, "What is the shocking truth about saving the lives of the European Jews—and what are the untruths?" The advertisement was inserted by the "Committee for a Jewish Army of Stateless and Palestinian Jews."

The page following contained a seven-column advertisement dealing with the problem of Palestine, and ending with a request for donations to the "New Zionist Organization of America Inc." to help in the fight to save the persecuted and uprooted Jews of Europe through the formation of a Jewish state in Palestine. There was no specific significance to this advertisement except that its position next to the other paid statement seemed far from coincidental. The close kinship between the two organizations responsible for the advertisements was further evidenced by the text and the method used in achieving their financial aims.

This is not the first time that the Committee for a Jewish Army has used the advertising columns of the *Times*. When it limited itself to an appeal for public sympathy to induce Great Britain to create a Jewish Army no one had much right to object, even though one may have resented the method used, and the fact that it broke the much desired unity among the forces working toward the same goal.

Of late, however, a new note has been introduced of which the latest advertisement is an example. This new policy is, in our opinion, a most unfortunate one. It brings into sharp focus the chaos that exists in Jewish life in this country. Here is an organization formed, as its name implies, for a specific purpose. One may or may not agree with it, although many who are

sympathetic may rightfully believe that the methods used have done the movement for a Jewish Army more harm than good.

But what has an appeal to help save the lives of European Jews to do with an appeal for contributions to help the cause of a Jewish Army? The condition of the Jews in Europe is bad enough, and any attempt to call this situation to the attention of the American public is a worthy enterprise,

although we strongly believe that it is not the province of the Committee for a Jewish Army, but that of other responsible and experienced organizations founded for that purpose to do so.

Our chief objection is to the irresponsible attempt to capitalize on the misery of the Jew in order to obtain funds with which to carry on propaganda for a Jewish Army, the creation of which would have little direct effect on the present condition of the Jew. Only a disorganized and chaotic American Jewry could tolerate such a deplorable practice. —J. G.

"NEXT YEAR MAY WE BE FREE"

THE opening refrain of the Haggadah, which is recited at the Seder service, has a special meaning not only for the Jews but for all the world. "This year we are slaves!" A whole world sees the threat of bondage hanging over its head. The bondage of ancient Israel in the Egypt of the Pharaohs is being revived in every land and inflicted upon every people where the iron rule of Hitler holds sway.

This Festival of Freedom which we

Jews observe should give us renewed faith in the truth that human slavery cannot endure as long as men love freedom and are willing to make sacrifices for freedom. We have made such sacrifices, and we will continue to make them, confident that though "this year we are slaves, next year we shall be free men,"—free not only, of the curse of Hitler but free also of all the dangerous sorespots in our national and international life that bring the Hitlers to plague the world.

—I. H. L.

BENJAMIN HIRSH — IN MEMORIAM

NEWs of the death of Mr. Benjamin Hirsh came to us like a thunderbolt from a clear blue sky. The ancient Rabbi taught us to regard a teacher with the same reverence as one regards his parents. In this sense Mr. Hirsh was a father to hundreds of our sons and daughters, to whom he taught the words of our Torah these twenty-two years.

Mr. Hirsh was the pedagogue par excellence. The success of his teaching, and his fine influence on the heart and

mind of students, whether children or adults, was due not only to the wisdom that came from his lips but to the spirituality of his character and personality.

We shall have another opportunity to pay him the tribute that is his due. Suffice to say now that we, in the Center, will miss him greatly. Our children will miss the inspiration of his teaching. His name will ever be remembered by all of us with blessing. —I. H. L.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

Emanuel Greenberg, President. Max Herzfeld and Hyman Aaron, Vice Presidents. David Goodstein, Treas. Maurice Bernhardt, Secretary. Israel H. Levinthal, D.D., D.H.L., Rabbi. Joseph Goldberg, Administrative Director.

"JUST BETWEEN OURSELVES"

"בֵּינֵינוּ לְבֵן עֵצִי"

An Intimate Chat Between Rabbi and Reader

The Center Review Passes It's First Decade

THIS issue of the *Brooklyn Jewish Center Review* marks the tenth anniversary of its existence. I think that this event is worthy of special notice. As far as I know, our Center is the only Jewish institution in this country which has published a magazine of such scope.

It was not a simple nor easy task to undertake. Publishing a monthly periodical of the size and content of the *Review* is a venture in itself, which requires full-time attention. There were many who were ready with their discouragement, warning us that we were undertaking a project that could not possibly succeed.

But we have, thank God, succeeded!

Our *Review* has appeared regularly during all these ten years, and has throughout this long period of time maintained a high standard.

Its success is of course due, in a large measure, to the ability and devotion of the Editorial Board. But its success is also due to the co-operation it has always received from all the members of our Brooklyn Jewish Center, and to the encouragement that came from its many readers outside the ranks of the Center membership.

Our *Review* has given us the literary products of fine writers, thinkers, scholars and publicists. Rabbis and lay leaders throughout the land have frequently written to us and told us how much they enjoyed the articles which appeared in its pages. Many of these articles were quoted in sermons and lectures, and a number of them were reprinted in other publications. But the *Review* has done much more. It has encouraged many in our own ranks to develop untried literary talent.

Excellent articles and poems have appeared from the pens of those who never before realized that they posses-

sed the ability to write, and who, since have developed into gifted writers.

And it has achieved even more. It created an interest among our people to read and ponder over themes of Jewish interest. The constant complaint that comes to our ears is that the Jews, who were known as the *Am Ha-Sefer*, the "People of the Book," no longer read a Jewish book, or even an article, that deals with a Jewish subject. Such a change, if true, would mark one of the greatest tragedies in Jewish life. The Jew must be taught to read again—to read of matters that touch the past, the present and the future of his people's life. And our *Review* has done much to revive that training of the Jewish eye to observe the Jewish scene through discriminating reading.

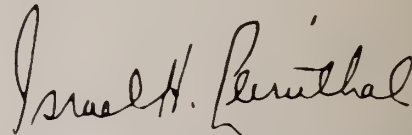
We cannot over-emphasize this feature of the *Review's* accomplishment. There is a passage in our Bible that comes to my mind which best illustrates the importance of this truth. After Israel's victory over his enemy, Amalek, when God wanted the Jews ever to remember that treacherous attack of this arch-enemy, God said to Moses: "Write this for a memorial in the book and rehearse it in the ears of Joshua." If it is to be something ever to be remembered, it is not enough to "rehearse it in the ears," but it *must be written* in the book. It is the printed word upon which the eye rests, and it is the printed word that can best penetrate the mind.

The pulpit and lecture platforms are important. We must train the ear to listen to the truths that we desire to implant in the hearts of our people. But we dare not permit our people to develop only the ear. That is one of the tragic ailments of our generation. We have become a "hearing" people. We rush to lectures and listen to sermons. These are good in themselves. But we must train also the eye to read so that we may better grasp and better

understand the messages that are imparted to us.

The *Center Review* has endeavored to fulfill this Divine injunction. We have ample opportunities in our institution "to place the words in the ears" of our people. The *Review* fulfills the equally important task: "Write this for a memorial in the book," so that, by reading, learning and studying, we may better appreciate the truths that should guide our Jewish, our American lives.

On this, its tenth anniversary, I know I speak in the name of every member of our Center and of every reader of our *Review*, when I say to those responsible for its publication: "Well done! May you continue to provide us with this *Torah Sh'biklav*, with this written interpretation of our Torah; may you serve us at the side of the *Torah Sh'baal Peh*, of the oral, the spoken interpretation of our Torah heard from our pulpit and platform, so that together they may fashion a Jewish community worthy of the lofty task which we are called upon to assume.



LINK PASSOVER WITH PALESTINE

THE festival of Passover not only reminds us of our slavery in the past but also of the new freedom that the Jew enjoys in Palestine. Today, more than ever, the thought of the re-nascent Eretz Israel must be uppermost in our minds as we sit at our Seder and recite the words of our ancient Haggadah.

We must, however, learn to think of Eretz Israel in practical terms. And a suggestion may be offered here. It should be the duty of every Jew to have the wine of Passover Palestinian wine, wine produced by our brothers and sisters in the Holy Land. We shall thus enjoy wine that is regarded by connoisseurs as among the best in the world, and we shall be helping an important industry in the New Palestine. And, too, we shall derive inspiration from that new life of joy and freedom in Eretz Israel which the Palestine wine symbolizes.

—I. H. L.

THE "BROOKLYN JEWISH CENTER REVIEW" CELEBRATES ITS TENTH ANNIVERSARY

By JOSEPH GOLDBERG and JOSEPH KAYE

THE Brooklyn Jewish Center has always prized the written word as a means of communication with its membership and with the outside world. As early as 1920, immediately after the Center was founded, it launched a modest monthly publication called the *Bulletin*. This periodical was converted into a weekly soon after. The *Bulletin* was chiefly an organ recording the activities of the institution, and the founding fathers dreamed of a more ambitious publication, which would chronicle the activities of the Jewish community not only of Brooklyn, or of New York, but of Jewry of the United States and the world. With proper pride, the Center can say that it is never satisfied with what has been accomplished. It is very greedy for achievement.

In September, 1932, the ambition to produce a magazine of larger scope was partly realized when the Board of Trustees authorized the publication of a sixteen page monthly. This contained besides the usual institutional notices, editorials and extracts from the sermons of the Center's rabbi, Dr. Israel H. Levinthal.

The Center's avidity immediately became intensified, and five months later the *Brooklyn Jewish Center Review*, the current monthly publication now being congratulated upon its tenth birthday, made its appearance.

This new magazine was quite a venture for a lone institution. It was substantial in size, devoted about eighty percent of its contents to material of general Jewish interest, and had the appearance and editorial character of a national publication.

Other institutions, particularly their financial committees, might have been shocked by the prospective expense of such an undertaking; but not the Center members. They had a large intellectual appetite to gratify, and they were willing to shoulder the responsibility of gratifying it. The Center had already two fine activities to its credit, the Monday Forums, and the Friday night lectures. These were attracting thousands of listeners from all over the Borough. It had also organized many courses in Jewish and secular subjects. Now the Center wanted to

augment these activities by bringing significant thoughts and important accounts into the homes of its members by means of a publication that would come up to the standards it had set for itself in other directions.

The first issue of the *Review* appeared at about the time when the scourge of the modern world finally gained power. Its first editorial, therefore, dealt with Hitler and the new status of the Jew in Germany. The editorial was written by the Center's Louis J. Gribetz, the chairman of the editorial board, and as we read it today, it forms a strange contrast to an article in the same issue by Lion Feuchtwanger, then at the height of his fame, and lecturing in the United States. The editorial stated, in part:

"The entire Jewry of Germany fears and shakes with apprehension at organized wrong. To the subtle persecution of the Jewish spirit in the land of Kultur there has been added the persecution of the Jew. The Chancellor of Germany, Hitler, is inciting the masses against innocent, defenseless people. Millions of anti-Jewish proclamations are now spread among the half-starved, war-weary German populace, charging the Jew with responsibility for the ills and sufferings of the German nation. Hitler's avowed intention is to reduce the Jewish people, by direct discrimination, to economic misery, and to exclude them from participation in the affairs of the country. . . . The rise of Hitler may entail the decline of liberty of millions of human beings. What a pity that the world, harassed and perplexed, and full of extraordinary dangers, should at this moment be confronted by a disturber. Hitler's conduct toward the Jews of Germany is not only a crime against

the German commonality but against the genius and spirit of humanity itself."

Feuchtwanger, writing "My Estimate of Hitler," made these extraordinary statements:

"The conflict in Germany is between the Left and the Right, Jews are suffering, and will suffer in this struggle. I do not want to believe that Jewish life is in actual danger, although our existence under a Hitler regime will not be a bed of roses. Those who will bear the brunt of the anti-Jewish attacks by the Hitlerites will be unnaturalized Jews. Edicts of deportation are said to be ready. Yet I have confidence in the cultural forces of Germany. I trust that these days of strife and stress will reveal to the world the soul of the real Germany. Don't let us be fooled. The German is not an anti-Semite. Of Hitler's followers how many take his anti-Jewish diatribes seriously? I have no statistics at hand. But how many bought the book that expressed his credo?" (Feuchtwanger refers to "Mein Kampf," which at that time had sold 200,000 copies, a number which Feuchtwanger considered almost insignificant because Remarque's "All Quiet on the Western Front" had reached a circulation of 1,200,000.)

In another part of the article Feuchtwanger said: "Hitler is between the proverbial devil and the deep sea. If after the elections he should carry out his threats to outlaw the Communist party in order to get rid of its hundred or more Reichstag deputies, his action will tend to unite the Social Democrats and the Communists. He would find himself face to face with an unbeatable opposition. If, on the other hand, he should attempt to deal with them constitutionally, he will not be able to govern through the Parliament. To this must be added the strange complexion of the National Socialists as a party. In America the fact that a goodly number of followers of the swastika expect Hitler to fulfill the Socialistic phase of the party program is overlooked. Hitler is com-

Editorial Board of the Review

Louis J. Gribetz, *Chairman*

Joseph Goldberg, Joseph Kaye

Dr. Israel H. Levinthal, Lester

Lyons, William I. Siegel

mitted equally to the wealthy business interests and to the pauper elements in his party."

We reprint these passages not to show how wrong a celebrated writer and student of history could be, but because Feuchtwanger represented a state of mind prevalent at the time. There was a tendency to regard Hitler lightly, and to believe that his startling regime could not possibly last.

It is gratifying that the *Review* realized fully the dangers confronting the world through this horrible man with the comic moustache and his cabinet of degenerates.

The new publication began to make a name for itself in American-Jewish journalism. It was a new kind of Jewish institutional magazine, and some Jewish leaders who appraised it were kind enough to say that it had no equal. It still receives that sort of very gratifying commentary.

Several years after the *Review* appeared, a national Jewish organization undertook the task of selecting the three best Center publications. A national Jewish weekly suggested the *Review* and another periodical as the two best publications in the field. The judges, however, ruled out the *Review* as being in a class by itself, despite the fact that they were all "very much impressed by the excellent makeup, content, and journalistic workmanship."

IN May, 1933, the world was shocked by another Nazi atrocity, the burning of the books by liberal and Jewish writers and scientists. Among the authors whose thoughts Hitler tried to destroy were some of the world's greatest minds.

As a consequence of this barbaric act, committees in Paris and London were formed to establish libraries containing the works cast into the Nazi flames. The *Review* took the initiative in founding such a library in the United States. The project was greeted with enthusiasm by the foremost leaders in the country. An Advisory Board of the American Library of Nazi-Banned Books was created by the *Review*, and the following accepted membership: Professor Albert Einstein, Sholem Asch, the late Dr. S. Parkes Cadman, Dr. Will Durant, Dr. John Haynes Holmes, Hon. James W. Gerard, Dr. Abba Hillel Silver, Upton Sinclair, Oswald Garrison Villard, and Dr. Stephen S. Wise.

Supplied with funds by the Center membership, the *Review*, after a difficult search, acquired most of the books that were burned in Hitler's medieval rites, and the Library of Nazi-Banned Books was formally opened in the Center building on December 22, 1934, and dedicated at a dinner by Professor Einstein.

So far as is known, the Center has the only collection of Nazi-banned books in America. Around it has been built a general library, which has grown to such proportions as to be listed one of the largest institutional libraries in the country.

During its decade of existence the *Review* fought for many causes it considered just. It did all it could to further the boycotting of German goods as a protest against the Nazi rule by brutality, and took strong issue with those Jewish leaders who believed the boycott movement was inimical to Jewish interests in this country. It published one of the earliest articles by Samuel Untermyer, pioneer leader of the movement, in which he criticized the government for not taking a firmer stand against German business maneuverings here. It took part in the campaign to dislodge Father Coughlin, and forced him to answer a questionnaire regarding the basis for his anti-Semitic statements. His reply was a brief and vague generalization. It proved the slanderous nature of his allegations.

The *Review* always stood with those who sought a better world, and with editorial and article sought to guide its readership to this goal. In Jewish affairs, it was, and always will be a fervent supporter of the Zionist ideal. In communal matters it always was, and will be a liberal worker. Partly to its zeal was due the organization of the Brooklyn Community Council, which has done important work in unifying the Jews of the Borough.

Dr. Levinthal's monthly "chats" with his readers have led Jewish opinion with unusual boldness, keen understanding, and warm-hearted sympathy. His leadership through these writings gave the *Review* its best cue for progressive action.

Proud as the *Review* is of whatever has been its part in moulding Jewish opinion, and in the success of worthy movements, it is equally happy that it has been an outlet for many new writers.

The field of American-Jewish journalism is a notoriously limited one. There are so few publications of a type that will attract writers who feel they have something to say that Jewish literary expression in the English language has been withering rapidly. The *Review* is a help. It has received literally hundreds of manuscripts on Jewish subjects, and has published many of merit.

Interesting and enlightening has been the experiences of the *Review* as a contact between non-Jewish writers and the Jewish world. This publication has received numerous articles, stories and poems from non-Jews dealing with the problems of anti-Semitism. Many of these writers obviously had little opportunity to study the Jew, and only a superficial knowledge of Jewish life and the history of the Jew; yet they were so disturbed by the international and national conditions affecting Jews, that they were prompted to offer their analyses and their remedies.

Mainly, their contention was that the Jew isolated himself from his community, and created barriers which forced him apart from his neighbors. Thus the misunderstandings, and thus the prejudices. It was truly surprising to find so many serious, intelligent people, anxious to get to the core of the problem, take such a naive attitude.

Within the limits of necessarily brief correspondence the *Review* did what it could to dispel these misconceptions; and frequently it called upon Dr. Levinthal to lend his rabbinical touch to particularly baffling cases.

The *Review* has found a good deal of home talent, members of the Center, Louis J. Gribetz, a disciple of Macaulay, has written a great many of the *Review's* editorials; William I. Siegel, an uncompromising purist, has been a frequent contributor; Lester Lyons has prepared the monthly news summaries of the *Review* for the past six years with conciseness and clarity; Rabbi Mordecai Lewittes has done some fine work in translating Hebrew poetry.

* * *

On its tenth birthday, Dr. Levinthal says of the *Review*, "Well done." Those are words that are both rewarding and encouraging. And they are good words with which to bring to a conclusion this random account of the first decade of the *Brooklyn Jewish Center Review*.

IN THE FOLLOWING ARTICLES THE "REVIEW" PRESENTS A SUMMARY OF JEWISH EVENTS FOR THE PAST TEN YEARS, THE DECADE WHICH MAY PROPERLY BE DESCRIBED AS THE MOST CRUCIAL FOR THE JEWS SINCE THEY LOST THEIR HOMELAND. A READING OF THESE HISTORICAL CHAPTERS WILL HELP TO FIX THE TERRIBLE SIGNIFICANCE OF THIS PERIOD CLEARLY IN OUR MINDS.

EUROPE — THE TEN YEARS WAR AGAINST THE TEN COMMANDMENTS

By ALFRED WERNER

ON January 30th, 1933, the eyes of the world were directed to an 86-year-old man about whom the German-Jewish philosopher, Theodore Lessing, had written, warningly: "This man is a zero, yet behind him is Nero." He was the senile Reichspresident von Hindenburg. Urged on by a powerful clique of bankers and Junkers, he appointed Adolf Hitler to the chancellorship of the German Reich. The roughly 550,000 Jews, constituting less than one per cent of the Reich's total population, and the numerous "non-Aryans" (baptized Jews and persons of partly Jewish descent) did not have to wait long to find out that the new Nero meant business. Among the thousands of anti-Nazis thrown into concentration camps or beaten to death by Stormtroopers in the crucial first weeks of the Hitler regime — marked by the Reichstag fire and the last "free" elections to the Reichstag at which the Hitler-Hugenberg coalition gained the majority in the house — there were many Jewish-born politicians, journalists, lecturers and other intellectuals.

On April 1 a boycott against Jewish-owned shops was staged as a reprisal for an alleged "atrocious propaganda" carried out against the Reich by world Jewry. Actually, the Jewish Telegraphic Agency in Berlin, like the other press agencies, had truthfully recorded the crimes committed by the terror regime. Shields showing a yellow smudge on a black background were attached to all Jewish-owned businesses, and Gentiles were barred from making purchases there. To combat the general consternation among the Jews, the Zionist organ, *Juedische Rundschau*, published a bold editorial, "Wear it with pride, the yellow

badge," written by Robert Weltsch, in which was stated frankly: "We accept the shield and shall make of it a badge of honor."

The elimination of the Jews and "non-Aryans" from Germany's cultural and economic life made a rapid progress. On April 7, they were ousted from all public offices. In May, bonfires, lit in Berlin, Frankfurt and other cities, destroyed the books of Albert Einstein, Sigmund Freud, Karl Marx, Lion Feuchtwanger, Stefan Zweig and other Jewish liberal authors. In July 6 the number of Jewish pupils in secondary schools, and of Jewish students at the universities was restricted to 1½% of the total enrollment of the institutions. On July 29 the Jews of East European descent were deprived of their citizenship, with the exception of ex-servicemen, a class that, in the first years of the Hitler regime, was treated with more consideration than the other Jews. By October 7th the last Jewish physician had left the hospitals of Berlin, and by the end of the year the educational system of the Reich as well as the army and the navy had been completely "cleansed" of Jews. It goes without saying that all Jewish artists and musicians and most university professors were dismissed, numerous department stores and other enterprises "aryanized," the monuments of such Jews as Heine or Mendelssohn removed, and the streets named after Jews renamed. The response of Germany's Jewry to this revocation of their civil rights was varied. Some, including the German nationalist group of Max Naumann, and the assimilationist "Central Union of German Citizens of the Jewish Faith"

still hoped that the fury of anti-Semitism would abate, and permit them to continue their lives in Germany, while the Zionists advocated cultural re-orientation and mass-emigration to Palestine. At any rate, Jewish life continued in the German ghettos, with renewed emphasis on the religious service, with a well-organized cultural organization (Kulturbund), and with Jewish magazines, publishing houses, libraries and schools.

The achievements of this sudden renaissance within Nazi Germany were imposing. So excellent were the performances of the Kulturbundbuehne (the theatre of the Jewish cultural organization) that the Nazis were compelled to forbid Gentiles to attend them. In October, 1933, more than one hundred courses for the study of Hebrew were established in Berlin. About fifty periodicals, including several scholarly magazines, catered to the rapidly impoverishing and diminishing community; the leading paper, *Juedische Rundschau*, trebled its circulation within a year or so. More than a dozen publishing houses issued books by German-Jewish writers or translations from the Hebrew, from Yiddish and other languages. The Philo-Lexikon, a one-volume Encyclopedia of Jewish knowledge, sold 15,000 copies within a few months. Jewish institutes of higher learning, like the Lehrhaus at Frankfurt, or the Lehranstalt in Berlin, were flourishing. Occupational and physical training was not neglected. Most notable was the work done by the numerous Hachsharah groups, by the Makkabi-Kreis, and the Schild, the sport branch of the organization of Jewish ex-servicemen. The example set by German Jewry stimulated the Jews in

other countries to turn to their Jewish cultural traditions. In Vienna, for instance, a *Judische Kulturstelle*, with a *Judisches Kulturtheater* and a *Judische Volkshochschule* (similar to the Jewish Educational Alliance in New York City) was founded several years before the annexation of Austria by the Nazis.

GERMANY'S "Putting the Clock Back," to use Edgar A. Mowrer's words, had profound repercussions all over Europe. In neighboring Austria, terroristic acts were committed by the native Nazis, augmented by agents provocateurs from the Reich, mainly against the Jews, the vast majority of whom (180,000) lived in the capital, Vienna; the Clerical government of Dollfuss did not care to check these activities so long as only Jewish university students or Jewish property were affected. In Poland, the anti-Semitic parties, the National Democrats (Endeks), and the National Radicals (Naras), received substantial aid from the Reich. In another neighboring country, in Czechoslovakia, however, the government, and, in particular, President Masaryk, expressed deep sympathy with the victims of race-hatred, and when the Agrarian Party urged the restriction of the influx of Jewish refugees, Benes, then Minister of Foreign Affairs, declared he was proud to be able to "offer an asylum to the persecuted" (November 1933). Earlier, in August, the exiled Professor Theodore Lessing had been assassinated by Nazis at the Sudeten-German health-resort of Marienbad. He was one of a host of famous refugees that included the musician Bruno Walter, Otto Klemperer and Arnold Schoenberg, the writers Lion Feuchtwanger's novel, "The Oppermanns," and Friedrich Wolf's drama, "Professor Mamlock," which was made into a successful movie in Soviet Russia and produced in New York.

In defiance of Goebbels' propaganda and the machinations of native fifth columnists, the western democracies clung to their liberal and humanist traditions. Almost 5,000 refugees found an asylum in tiny Belgium in 1933. In the same year, King Albert of Belgium received the president of the Zionist organization in an audience, and on Simhath Torah the Antwerp Cathedral chimes played the Zionist anthem, as a token of goodwill toward Belgium's Jewish citizens. An even larger number of refugees

poured into Holland, where, in the fall of 1933, under the auspices of the Relief Committee for Special Jewish needs, the project of settling Jewish refugees on land reclaimed from the Zuyder Zee was started.

An inter-denominational committee was founded for the combating of the spiritual propaganda of National Socialism which included many outstanding Dutch Gentiles. A Dutch Jewish writer, Naurits Dekker, was also very active fighting Hitlerism. For one of his pamphlets a Dutch Court fined him 100 guilders, charging him with "having insulted the legal head of a friendly state." Dekker wrote a much-discussed novel on the Nazi persecution of the Jews "Mordje de Jood," that was published only a few months before the Nazi invasion of Holland. To the same category belong Lion Feuchtwanger's novel, "The Oppermanns," and Friedrich Wolf's drama, "Professor Mamlock," which was made into a successful movie in Soviet Russia and produced in New York.

In England and France many states-

men and clergymen condemned anti-Semitism and severely rebuked the German leaders. Much attention was given to the case of Lord Henry Melchett. Though only of partly Jewish blood, this son of the chemist and industrialist, Ludwig Mond, brought up a Christian, embraced Judaism as a protest against Hitlerism. His wife and sister followed his example.

In 1934 gunfire was heard twice in the streets of Vienna and in other Austrian cities: in February the Social Democrats, and in July the outlawed Nazi party revolted against the Dollfuss regime. Both revolts were crushed, and there were many Jews among the victims of the February insurrection; the fact that among the fugitive Socialist leaders were several Jews, notably Otto Bauer, was used by some sections of the government for anti-Semitic propaganda; altogether, however, the Dollfuss-Schuschnigg regime refrained from physical terror and confined itself to a gradually increasing "cold pogrom." In Germany, where the anti-Jewish legisla-



The yellow badge Hitler forced Jews in Nazi ravaged France to wear

tion increased in extent and maliciousness, the community of Worms celebrated the 900 anniversary of the synagogue where Rashi was said to have preached. Another noteworthy event of that year was the elevation of Birobidjan from the status of a District to that of a Jewish Autonomous Region within the Union of Socialist Soviet Republics, "The creation of this autonomous territory," wrote President Kalinin, "will give a new impetus to the blossoming of Jewish culture. I believe, that about ten years hence Birobidjan will be the cultural center of the Jewish masses."

Despite the efforts of many Viennese physicians to save the valuable life of Hayim Nachman Bialik, the greatest modern Hebrew poet died in 1934 in the Austrian capital, where political Zionism had been started forty years earlier. Bialik had described Hitler as a scourge of God who checked the Jews on the road that led to self-abandonment and death. Another great loss to letters was caused by the death of Jakob Wasserman, Bialik's antipode, as far as his attitude towards the Jewish problem was concerned. The victory of Hitlerism broke his heart as it was to break the hearts of the eminent satirist, Karl Kraus (1935), the author of the ill-famed "Hate Song Against England," Ernst Lissauer (1938) and the novelist Joseph Roth (1939) whose "Job," in Dorothy Thompson's translation, became a best-seller in the United States. Alarming was the number of suicides among outstanding refugees, such as the noted attorney, Max Alsberg (1933), and the writers Kurt Tucholski (1935), Ernst Toller (1939) and Stefan Zweig (1942). Stefan Lux, a Vienna-born Czechoslovakian journalist, shot himself in the palace of the League of Nations at Geneva, in order to arouse the world's sympathy for the victims of Hitlerism.

* * *

If some Jews in Germany believed that the radicalism of the Nazi party might diminish, their illusions were destroyed completely by the promulgation of the so-called "Nuremberg laws." In the native city of Hans Sachs and Albrecht Duerer, in September, 1935, at a huge Party Rally, these infamous laws "for the protection of German blood and honor" were issued, depriving all Jews of their citizenship. Demoted to the status of

"Staatsangehoerige," they could neither vote nor hold public office. Marriages between Jews and Gentiles were forbidden, and sexual relationships of any kind severely punished. Jews were also forbidden to employ female domestics of "Aryan blood" under forty-five.

Yet there was still a German-speaking nation left that kept up the banner of liberty. In Switzerland, Dr. Dreyfuss-Brodski, president of the Swiss Federation of Jewish Communities, Dr. Marcus Cohen, president of the Zionist Federation of Switzerland, and Dr. Markus Ehrenpreis, chief rabbi of Sweden, brought suit against the editor of the Swiss Nazi organ which had published a series of articles accepting as true the hoax of

said: "This plaque will remind future generations of the peace that has been concluded between Spain and the Jews." The government issued commemorative postage stamps, and a government spokesman, recalling the 1492 order of expulsion, contrasted it with the liberal constitution of the Spanish Republic. "The expulsion is a black spot which we wish to wipe out," he said. The same year, Ignacio Bauer was appointed a delegate of the Spanish League of Nations Society to the International Union of League of Nations Societies.

Despite these and many other signs of Europe's resistance to the toxins of Totalitarianism and Hatred, the armies of Fascism were on the march. In 1936, Germany re-occupied the de-



*Left—A street car in Poland bearing the signs "Use by Jews Forbidden."
Right—A Jewish boy emaciated by hunger, amidst the ruins of what was his home in Warsaw.*

the Protocols of the Elders of Zion. Despite the intervention of Germany, which sent her expert, Colonel Fleischhauer, to testify to the "genuineness" of the Protocols, the Swiss Court, in May, 1935, declared it to be a forgery and fined the culprits. Earlier in the same year, an agent of the Gestapo had succeeded in luring the exiled German-Jewish journalist, Berthold Jacob, to Basle where he was kidnapped by the Nazi Secret Police; but the Gestapo agent who was bringing him to Germany was seized by the Swiss government, and as a result of strong-worded protests, Germany was compelled to return Jacob to Switzerland.

In 1935 the hopes of Sephardic Jewry was revived when the newly established Spanish republic solemnly celebrated the 800th anniversary of the birth of Maimonides. A religious service, the first since 1492, was held at Cordova, at the old Maimonides Synagogue, and in the court-yard a tablet was unveiled by the mayor, who

militarized Rhineland zone in violation of the Versailles Treaty, General Franco led his forces against the Republican Government of Spain, and Italy completed her conquest of Ethiopia. In Germany, there was a temporary lull of hooliganism of the Julius Streicher band because of the Olympic Games. The Nazis wanted to make a good impression on the numerous foreign athletes, and visitors she expected to entertain. But nevertheless many foreign organizations and individual athletes refused to visit Naziland. Alarming were the news from Fascist Italy: while in 1933 the official Italian organs had expressed contempt for the "Aryan" racial theories, now articles began to appear, some of which merely denounced Zionism and called upon Italian Jews to dissociate themselves from it, while others went further, imitating *Der Stuermer*. In another Latin country anti-Semitism was more outspoken: in Roumania, the chief rabbi, Jacob Niemower, was wounded by several bul-

lets while on his way to the synagogue.

Among the countries that strongly resisted the poison of Fascism was France, where, in 1936, Leon Blum, a professing Jew, a Zionist and a Socialist, was elected Prime Minister. When a delegation of Jews approached him, urging him not to accept the post lest his activities be blamed upon the other Jews, he firmly replied: "All my life I have hoped to see an alleviation of the hard life of the world's disinherited. Should I then now, when the opportunity comes to me to assure those of France a larger measure of justice, abandon them? I accept the responsibility which comes to me as a Jew and as a citizen of France." While he was severely attacked on account of his Jewishness by Xavier Vallat, Leon Daudet and Charles Maurras, others, Gentiles and Jews alike, enthusiastically cheered him when he declared: "I will not rest till the flame of freedom has been lit in the hearts of the people." At the same time, another Jew was honored by the world, Otto Loewi, professor at the University of Graz, Austria, who, together with his non-Jewish friend and collaborator, Sir Henry Hallet Hale, received the Nobel Prize for his study of the chemical transmission of nervous impulses.

* * *

Speaking of scientists, it should be remembered that of all European universities, that of Istanbul profited most by the exodus of great Jewish men from Central Europe. A large number of famous physicians were invited to teach there, such as the surgeon, Rudolf Nissen, the specialist for internal medicine, Erich Frank, the Oto-Rhyno-Laryngologist, Erich Rutin, the pathologist Philipp Schwartz, the pharmacologist Werner Lipschitz, the physiologist Hans Winterstein, and the dentist Alfred Kantorowicz.

* * *

In 1936, when many outstanding Soviet leaders, convicted of alleged plotting against the Russian government, were executed in Moscow, among them Zinovieff and Kameneff, some observers interpreted this "purge" as being motivated by anti-Jewish sentiments, since most of the defendants were Jews. Yet in the same year, at the All-Russian Writers Congress, 247 of the seven hundred delegates were Jews. Only eight of them, however, wrote in Yiddish.

By 1937, the number of Jews in Germany was reduced to 385,000 — roughly the number of Jews living in Chicago alone. Yet the radical wing of the Party that had come into power after the assassination of the Swiss Nazi leader, Gustloff, by the Yugoslav medical student David Frankfurter (1936), did everything to make the existence of the Jews in Germany intolerable and to accelerate their emigration. The Poles did not lag behind their German masters. Just as the Jewish community of Plotsk prepared to celebrate its 700 anniversary, Miedzinski, Vice Marshall of the Sejm, called the Jews a superfluous element, and General Zeligowski, a national hero, declared that their fatherland was Palestine, not Poland. With



Orphaned Jewish refugee children in a European shelter supported by the Joint Distribution Committee.

the government openly giving sanction to anti-Semitism, "ghetto benches" were established at the universities and bloody riots occurred at Brest-Litovsk and Czesochowa. In Hungary, the cabinet of Daranyi embarked upon a decidedly anti-Jewish policy, with the support of the Arrow-Cross organization and the university youth. Worse was the situation in Roumania, where the short-lived Goga government wrought havoc on the Jews. The same year saw the death of a great man, a warm friend of the Jews, the former president of Czechoslovakia, Thomas G. Masaryk. The rabbinate of the republic proclaimed a month's

mourning, and memorial services were held in all synagogues.

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The annexation of Austria in March, 1938, was Nazi Germany's first step toward world conquest. If, in 1933, the German Jews had been chastised with whips, Austrian Jewry was now beaten with scorpions. The expropriation of the famous old community of Vienna was accomplished in as many weeks as it had taken the Nazis years to pillage the Jews of Berlin, and the atrocities committed by the combined team of native and Prussian Nazis in the "City of Songs" exceeded by far every sort of crime perpetrated in Germany proper. 82-year-old Professor Sigmund Freud could be saved only through the intervention of influential foreign friends who enabled him to emigrate to England after the Nazis had confiscated his possessions. In London, the British Home Office offered him a permanent sanctuary, and the Royal Society sent him its 280-year-old charter to sign. In England he published shortly before his death in 1939, "Moses and Monotheism," a work that was hotly discussed. Austrian hooliganism spread from Vienna to the cities of Germany, and the plight of the million Jews and non-Aryans in Central Europe had become so terrible that President Roosevelt suggested the holding of an international conference to discuss the means of removing these helpless people from Germany to other countries.

It was neither his fault nor that of his representative, Myron C. Taylor, that the results of the conference at Evian-les-Bains, France (July, 1938), were hardly satisfactory. The Nazi government refused to lift its ban on the removal of capital, and the majority of the countries did not wish to admit penniless immigrants. The refugees from Central Europe were augmented by those from Italy, which, after the conclusion of a pact with Germany, adopted the latter's anti-Semitic program in toto. There were no anti-Jewish sentiments among the masses or the intellectuals; the Pope, Pius X, rejected racialism as "ill-conceived nationalism which we have already had painful occasion to denounce as erroneous and dangerous," and in September, declared: "Anti-Semitism is incompatible with the idea of sublime reality of the Biblical text . . . Spiritually, we are Semites." But Mussolini, who, in 1932, in in-

interviews given to Emil Ludwig, had denied the existence of anti-Semitism and sneered at racialism, despatched Blackshirts to Vienna to study the "technique" of Jew-baiting, and ordered the establishment of a Department of Demography and Race Protection designed to furnish racialism with a "scientific" foundation.

There were, however, no pogroms in Italy like those staged by the Nazis in Germany in November, 1938. At the end of the previous October, some 12,000 Jews had been shifted from all parts of Germany to the Polish frontier because, according to their passports, they were still Polish subjects. The German authorities explained that those measures were devised because the new Polish passport regulations would deprive Polish Jews living in Germany of their citizenship, and leave them in Germany as German charges. Since the Poles refused to open the frontier to them, these people, including little children as well as old men and women, and the crippled and the sick, were subject to a no-man's land near Zbaszyn, between the two frontiers, pending, the Nazis pretended, a final settlement of the matter. There they languished, practically in the open air.

Among those unhappy people was a Grynspan family, of Hanover. When their seventeen-year-old son Hershel, who lived as a refugee in France, learned of his family's plight, he became frenzied with grief. He bought a pistol, entered the Nazi embassy, and killed a minor official, Ernst vom Rath.

THIS deed provided the Nazis with a welcome excuse for dealing the death-blow to German Jewry. On November 10, the "Black Thursday," about 500 synagogues all over Germany were set on fire or dynamited. Jewish-owned shops were pillaged, homes destroyed, the Jewish Cultural Organization and all other Jewish organizations and clubs dissolved, all Jewish papers forbidden and thousands of men thrown into prisons and concentration camps, where many of them were beaten to death. In addition, the already impoverished German Jewish community was made to pay a fine of one billion marks (four hundred million dollars). All remaining Jewish businesses were "aryanized" or liquidated, and the Jews forbidden to enter not only theatres, mo-

A Jewish family in Hitlerized Poland clinging to life in a ghetto house.



vies, concert halls or exhibitions, but even parks.

A wave of indignation arose all over the civilized world. The Archbishop of Canterbury called upon the churches of the British Empire to pray for the victims of this crime, and President Roosevelt, recalling the American Ambassador to Berlin, declared: "I myself could scarcely believe that such things could occur in a twentieth century civilization." Even Prime Minister Chamberlain who, at Munich, together with Premier Daladier, had sacrificed democratic Czechoslovakia to the illusion of a "Peace in our time," recognized that there was no sense in trying to appease a host of criminals.

* * *

In other parts of Europe Jews suffered cruelly too. It was to be expected that General Franco, after having driven the Republican armies out of the larger part of Spain, with the help of German and Italian "volunteers," would shout that there was no place for Jews in his country. As for Hungary, it was hoped that she would, remembering the service rendered her throughout the centuries by Jewish patriots, refrain from going too far in her anti-Semitic policy. Yet in December, 1938, a law was presented to the Hungarian Parliament for approval that was to prohibit Jews to exceed six per cent of the members of any profession, or 12 per cent of those engaged in commercial pursuits. By an irony of fate, the author of this law,

Premier Imredy, was forced to resign his office when the Hungarian Nazis, who considered him not radical enough, revealed that he had a Jewish ancestor. "Everyone has the full right to be an anti-Semite," Imredy commented furiously, "even if he has twenty-five to fifty per cent Jewish blood . . . However, it is inconsistent that under such circumstances I should be identified with such legislation." Even in Czechoslovakia, under recently a bulwark of liberty, anti-Semitism gained in momentum. While the reactionary government of Hacha, succeeding that of Dr. Benes, excluded the Jews from the National Unity Party, thus reducing their political rights, and expelled them from several professions, Premier Tiso, of semi-independent Slovakia went further, and his adherents, the Slovakian Catholic Party, indulged in unrestrained anti-Semitic outrages. The unfortunate Jews of Germany and her satellites could derive only little comfort from the fact that to the west of Kehl and Aix-la-Chapelle Jews still enjoyed full civil rights, and that Jewish ability was fully recognized, as in the case of Leslie Hore-Belisha, British secretary of war, or of the Belgian Jacques Errera who, in 1938, was awarded the Francqui for his researches in molecular physics, and made an officer of the Order of Leopold.

A Jew reviewing the situation of his co-religionists in Europe at the end of August, 1939, was bound to admit that there was little hope of survival

left for two-thirds of their number unless a miraculous victory of the Western Powers over Germany would free them within a few months. War was inevitable, but Germany, by a bloody irony of fate, had allied herself with Communist Russia. Those who believed in "collective security" were alarmed when, in May, the Soviet government announced that Maxim M. Litvinoff, Commissar for Foreign Affairs since 1929, had "retired at his own request." One of the strongest advocates of international action against an aggressor nation was removed from the political scene. In August, a mutual non-aggression pact was concluded between Soviet Russia and Nazi Germany.

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Further to the West, in Poland, where in the beginning of the year, a bill had been introduced into Parliament that would have outlawed *shechitah* completely, the preparation for war with Germany had, temporarily, put a check on further anti-Semitic measures. Great was the despair among the Jews of Hungary, where, in January, the main synagogue of Budapest had been bombed. Hoping to ease their situation, so many Jews flocked to the baptismal font that Chief Rabbi Simon Hevesi, president of the Rabbinical Union, and Hofrat Stern, President of the Union of Hungarian Jews, saw themselves forced to condemn those deserters from Judaism who "not only dishonor themselves and their families but are bound to experience bitter disappointment."

In Germany proper, the number of Jews was reduced to 250,000, in Austria to 55,000, practically all of them middle-aged and old people. The Nazi rule in the "Protectorate," comprising Bohemia and Moravia, and the regime of the Hlinka guards in the puppet state of Slovakia, were marked by panic, violence mass arrests, suicides and incarcerations. Some people wondered whether the Western democracies would declare war on Germany in case she invaded Poland. Anti-war sentiment was strong in certain pro-Fascist circles which wanted the establishment of Fascist governments in their own countries. In London, Sir Oswald Mosley, head of the British Union of Fascists, declared that 1,000,000 British Fascists would refuse to fight in a "Jewish war," and *Le Pays Reel*, organ of the Belgian Rexists, devoted a special number to Jew-

baiting and denounced the Jews as "war-mongers." In France, the government had to invoke a law prohibiting the publication of alien propaganda and the revilement of race and religion, as a check on the growing Nazi and Fascist propaganda.

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On the other hand it looked as though the governments of all democratic or, at least, non-Fascist, states of Europe were eager to show how strongly they repudiated Nazism by singling out a number of Jews for bestowal of special honors. In Ireland Professor Abrahamson, of the Royal College of Surgeons, was elected president of the Medical Section of the Royal Academy of Medicine; in France, Boris Pregel was appointed Officer of the Legion of Honor in recognition of services rendered in the international anti-cancer campaign; in England, Sir Herbert Samuel was elected president of the Royal Asiatic Society, and the writer Robert Henriques awarded the All-Nations book award for his prize novel, "No Arms, No Armour"; in Italy, the Pope, an ardent opponent of the anti-Semitic

policy of Mussolini, invited through the Pontifical Agency of Sciences, the scholars Tullio Levi-Civita and Vito Volterra to take part in a forthcoming congress to investigate the age of the world. Even in Yugoslavia, under a semi-Fascist government, a street in Belgrade was named by the municipality after the Amar brothers Jewish heroes of the First World War; Lithuania appointed Dr. Leon Kogan as Minister of Health, and the Polish Government-in-Exile made the Socialist leader Liberman a member of the Polish National Council.

The outbreak of the war (September 1 1939), brought about a complete change in the political situation of the Jews. In Poland, Gentiles and Jews united against the common aggressor, burying the differences of the past. The leading anti-Jewish journals abandoned their attacks, and shortly after the outbreak of hostilities the government arrested several anti-Semitic leaders. In the short campaign, more than 30,000 Jews fell in defense of the country, and more than 60,000 were taken prisoners by the Germans. When Poland was divided between



Leaving the European purgatory for a new life in Palestine.

Germany and Russia, at the end of September, the latter received the eastern half of the country, containing about one million Jews, or about one-third of Polish Jewry. In addition, a quarter million Jews fled to this region from Western Poland, anticipating that under the Soviet rule they would not be subjected to physical sufferings.

The rule of the Nazis in Western Poland is well described by the words massacres, executions, depredations and forced labor. Ghettos, were established in a large number of cities, and at the end of 1939 the establishment of a special "reservation" for Jews was started in the area of Lublin.

Meanwhile, in England and France, large numbers of Jews were inducted into the army. They enlisted to revenge their brethren murdered in Nazi concentration camps or floating in some leaky ships, "swimming coffins," over the oceans in the vain hope of reaching a haven of refuge. Of the Auxiliary Military Pioneer Corps, consisting of Jewish refugees, which served with the British Expeditionary Forces in France until the debacle of Dunkirk, Colonel Arthur Evans said, in the House of Commons, in July, 1940, while defending himself against the charge of having armed "aliens": "I am pleased indeed to say that they conducted themselves in a manner worthy of the best traditions of the British Army."

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After a lull of many months, the Germans turned the "Sitzkrieg" into a "Blitzkrieg," in the spring of 1940, and the tiny and, comparatively young Jewish communities of Denmark and Norway, as well as the large communities of Holland, Belgium and the greater part of France, came under the Nazi heel. Only a year later, when Bulgaria joined the Axis, and Yugoslavia and Greece were defeated by the Nazis, the Kehillas of Zagreb, Belgrade and Salonika suffered the same fate as those of Amsterdam, Rotterdam, Antwerp, Brussels, Paris, and Bordeaux. Brutally though the Nazis treated their vanquished "fellow-Aryans," the Jews were treated worse, and they got much less food. This policy of discrimination, intended to divide the underdog, failed, in general, to yield the results desired by the Nazis. On the contrary, the Czechs, Poles, Frenchmen and other subdued nations impoverished and almost help-

less though they were, endeavored to aid their Jewish compatriots, as much as they could, feeding and sheltering them, often at the risk of their own lives. On the other hand, many young Jews joined the guerrilla bands fighting the Nazis in the forests of Poland, and the Chetniks in Yugoslavia, or tried to reach neutral or Allied territory to enlist in the French, Polish, Greek and other units fighting together with the Allies.

WHEN the German Russian war started (June, 1941), there was only a small part of the European continent left, to the West of the Pruth and Memel Rivers, which was not subjected to the Nazi-Fascist rule. Nearly one-third of world-Jewry or 5,250,000 Jews, lived under Soviet rule, two million of whom settled in the territories acquired by Russia since September, 1930: Eastern Galicia, Volhynia, Western White Russia, Bessarabia, Northern Bukovina, Lithuania, Latvia and Estonia. They possessed equal rights with all other citizens. On the rest of the continent, only four countries were free from the Axis yoke: Sweden, with 6,500 Jewish citizens and roughly 4,000 refugees; Switzerland, the traditional haven for exiles, harboring in addition to 20,000 Jewish citizens, about 7,000 refugees; Turkey, with 50,000 Jewish residents in Istanbul the goal of thousands of refugees who, after a terrible Odyssey through axis Europe, rest there before their final departure for Palestine; and Portugal, with a small community of Marranos (who in the past thirty years returned to Judaism), and an ever-increasing number of refugees, anxiously waiting for ships to take them to America.

In the beginning, the status of the Jews in Vichy-France was a few degrees better than that of their coreligionists in Occupied France, Belgium, and other parts of Nazified Europe, and it gradually took a turn for the worse. Although numerous aliens had valiantly fought in the French army, among them many Jewish refugees from Germany, a decree of July, 1940, deprived them of the civil rights granted them through their service in the army. The following months, the decree of April, 1939, forbidding racial attacks in the press, was rescinded.

Slowly but steadily the Jews of France were demoted to the status of pariahs. Among the politicians arrest-

ed and tried at Riom were Georges Mandel and Leon Blum. By the end of 1940, all judges, state officials and teachers of Jewish descent had been dismissed. When the famous philosopher Henri Bergson, was assured exemption from the provisions of the Jewish statute, the octogenarian proudly declined the government's offer. Many outstanding Gentiles, including university professors and the heads of the Catholic and the Protestant churches, protested strongly, but vainly, against this legislation and against the acts of rowdyism committed by the gangs of Marcel Deat and other anti-Semitic leaders. Shortly before the outbreak of the Russian-German war, Monsieur Vallat, who had insulted Leon Blum in Parliament, was appointed head of the general commissariat for Jewish affairs, with the task of co-ordinating the anti-Jewish laws of France with those of Nazi Germany.

England, therefore, was up to June, 1941, the only great bastion of freedom in Europe opposing Fascist tyranny. By January, 1940, about 50,000 refugees were in England, and their number was subsequently increased by emigres from Scandinavia, Holland, Belgium and France. Most male refugees were interned in May, 1940, chiefly on the Isle of Man, but the majority of them were released by the end of the year, and either enlisted in the army or worked in war industries. Needless to say, England's Jewry fought gallantly in the Second World War as the Gentile population. The Nazi air raids wrought havoc on the cheap Jewish houses of London's Whitechapel, Stepney and Bethnal Green districts, and the Great Synagogue and the Western Synagogue were destroyed in May, 1941. But the wealthy and educated Sephardim, as well as their humbler brothers, the immigrants from Tsarist Russia, proved through their stoic calmness, that they, too, could "take it."

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The heroic resistance of England, the entrance into the war of Soviet Russia, with her vast reserves of manpower, and of the United States, with her wealth and gigantic industrial output (December, 1941), caused the Fascists to realize that the era of quick, "bloodless" conquests was over. Their wrath following the line of least resistance, turned against the enslaved

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UNITED STATES—THE JEWISH COMMUNITY DURING THE PAST DECADE

By JACOB S. MINKIN

WHAT is a decade in the life of a people which counts time from Creation and has a rendezvous with Eternity? But the years of the past decade were fatal—fatal for the world and even more fatal for the Jews. Indeed, it would seem as if a thousand, and not a mere ten years had passed since Hitler came to power, since all the devilish devices depraved imagination could invent with which to degrade, humiliate and torment men, were practised against millions of defenseless and unprotected Jews.

Not for centuries has cruelty been so rampant and unashamed; not for centuries has the Jewish scene been so utterly bleak and dismal. Whereas before, what suffering the Jews endured, what catastrophies befell them, were local, limited to certain particular places or areas of their world-wide dispersal, now they covered almost the whole continent of Europe.

As a result of the cataclysmic events of the past ten years, there will necessarily arise a redistribution of Jewish physical and cultural strength. Old centers of Jewish life have been destroyed, or will be enormously reduced before the war is over; new ones will come into being. With German Jewry practically exterminated, with Polish and Balkan Jewries in shambles, the center of Jewish life in the Diaspora is on the verge of a change which may color its nature, influence its history, and determine its destiny for centuries.

While European Jewry, with institutions and traditions of ages, was alive and bursting with creative Jewish faith and learning, the two continents could divide their respective functions. Europe was the reservoir of the leaders and builders of Judaism, producing the greatest men, writing its greatest literature, thinking and dreaming its greatest thoughts, while American Jewry was its rich brother, so to say, helping and supporting when the need arose. It was not a very happy arrangement, to be sure, not very happy as far as the Jews of this country were concerned; but for a time it

worked. And there was precedent for it, as, for instance, the mass settlements of Jews in Alexandria and Babylon, who looked to Palestine for their cultural and spiritual guidance.

The war, however, and the debacle of Jewish life in Europe, changed all that. There were men who dreamed and worked to make America an arsenal of Judaism long before the catastrophic events of the past ten years, and did much to prepare the groundwork. But little time as they have had to prepare it, history has placed on them a responsibility from which there is no escaping. Our wisest men have now come to realize that the center of Jewish life, possibly with the exception of Palestine, has shifted to the American continent, not only temporarily, but for a long time to come. Hence the mending of fences, the repairing of breaches, the correcting of

country may be said to be divided into three main groups: B'nai B'rith, the American Jewish Committee, and the American Jewish Congress, with the labor groups, principally the American Jewish Labor Committee, forming a close fourth. They are divided between themselves socially, politically and ideologically, but their differences are particularly strong on the question of Palestine and the Jewish Homeland. Their divergencies were not adjusted, and the place American Israel was to play in the present emergency and in its own spiritual and cultural future was anything but clear or certain.

There is, however, reason to believe that out of the conflicting interests and policies, a renewed American Israel will arise, sure of its purpose and confident of its strength. The meeting of the Jewish Assembly work-



Jewish refugee colonists in Bolivia husking corn on their farm. There are about 125,000 of these settlers in Latin-America.

mistakes made—on all sides—in order to bring about effective cooperation for the saving of the Jews of Europe and the solidifying of the American Jewish forces.

Organizationally, the Jews of this

ed out at the Pittsburgh Conference, promises to bring about this miracle.

And it should not be difficult, for on several occasions before, the American Jewish Committee knew how to deal broadly and wisely with matters

affecting the Jewish future. It shared with all Jews the satisfaction arising from the issuance of the Balfour Declaration; it greeted the ratification of the Mandate by the Mandatory Government; it adopted resolutions opposing the partition of Palestine; it pledged its cooperation to the Jewish Agency for Palestine to help bring about a just and equitable solution of the Palestine problem.

There will have to be a good deal of forgiving and forgetting on all sides. In the face of such emergency as the present, what man will be so arrogant or careless of his people's future as to remain unyielding? Party programs and party politics are not any holier than divine legislations, and these have been revised and amended any number of times.

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The impact of the war found the Jews united in the country's struggle for preservation of its democratic tradition. Their spirit was expressed in Mr. Henry Monsky's pledge in behalf of B'nai B'rith, of which he is president. "In this hour of national peril," he said, "we stand ready for any and all sacrifices of blood, treasure, talent and toil in defense of our country."

That was the voice of five million men, women and children in the United States who, both as individuals and members of great national organizations, are giving every possible aid in the war against Hitlerism.

It is also the voice of the synagogue. Since the attack on Pearl Harbor, indeed, since September 1939, knowing that religion is the safest bulwark against the forces of evil, the synagogue did its utmost to coordinate its activities with the democratic way of life. The religious, almost prophetic, note of President Roosevelt's public addresses, helped to deepen the religious feeling of thousands of Jewish men and women. They realized that this is a war of ideas, that declaring destruction against the Jews, the enemy wishes to destroy their God, their morality, their way of life, and all the ethical sanctions which bear the stamp of their Jewish origin.

At the very time millions of Jews were being destroyed, millions of others who were as good as lost to us were brought back to our ranks. The torch that was being extinguished in one part of the world, was being ignited elsewhere. This wholly unexpected process became noticeable in

Scene on a Hamburg, Germany, pier before U. S. entered the war. Jewish family prepared to leave for an American haven.



this country with the reports of persecution of Jews in Europe. Synagogue attendance increased. Jews became more Jewish, as though regarding themselves responsible for the life and future of Judaism.

Not only in the home was Judaism strengthened but in the army and navy camps as well, where the Jewish chaplains became the most popular figures with our young men. A new religious spirit swayed these 250,000 Jewish soldiers. The *talith*, the *tephillin*, the *mezuzah*, the prayer book, provided by the Jewish Welfare Board, assumed for them a new meaning. There were not atheists in the fox-holes, it was said. When a bullet is all that stands between life and death, religion speaks with a new voice.

In many instances, Jews shed the religious differences which kept them apart. Shall we say the fate of their people abroad and the dangers of war at home frightened them into closer cooperation? At any rate, there was a genuine attempt at getting together. The Orthodox, the Conservative, the Reform groups were never as solidified as they have been since catastrophe overtook their people on the European continent. When the "happy innovation" was made and the three groups met together in the Jewish Theological Seminary for the purpose of establishing better understanding among rabbis, the experiment met with the

genuine satisfaction of all parties concerned.

The prevailing note now is one of harmony. The Synagogue Council of America, created for the purpose of contributing to the war program of the nation, improving Christian-Jewish relations, and strengthening Judaism, is doing no little work in this direction. As recognized spokesmen for American Judaism, it represents the Jews both to the world and to themselves by federating their interests, clarifying their aim, and providing a unified platform for all shades of Jewish religious opinion.

THE increased emphasis on religious understanding was made particularly vocal on the occasion of the celebration of the fiftieth anniversary of the Jewish Theological Seminary of America, for which the late Dr. Cyrus Adler projected a good-will program which brought to the Seminary a notable group of Christian and Jewish figures. Among those who took part in the Seminary Institute of Jewish Affairs, were Governor Herbert H. Lehman, Dr. Nicholas Murray Butler, President of Columbia University; Dr. Henry Sloan Coffin, President of the Union Theological Seminary, and Dr. James Bryant Conant, President of Harvard University.

Striking confirmation of the trend of unity, were the Conferences on Sci-

ence, Philosophy and Religion in their Relation to the Democratic Way of life, held likewise in the Seminary, under the guidance of Professor Louis Finkelstein, who succeeded Dr. Adler in the presidency of the Jewish Theological Seminary.

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The high position the Jews occupy in the religious leadership of the nation, reactionary anti-Semitic forces notwithstanding, was illustrated when President Roosevelt appointed Dr. Cyrus Adler, shortly before he died, as the outstanding Jewish religious leader to confer with him and formulate with the religious dignitaries of the Catholic and Protestant Churches a plan for the coming of the day when peace would be re-established in the world.

When, therefore, the truce was rudely broken by a small group of reform rabbis who met in Philadelphia to organize a "political" movement, the American Council for Judaism, to defeat Zionism, the treachery was received with anger and protest by all classes alike, non-Zionists included. How little they spoke even for their own colleagues was illustrated when the American Institute on Judaism met shortly after in Cincinnati under the auspices of the Central Conference of American Rabbis. The historic document it published not only emphasized Israel's teachings, upon which may be based a just and enduring peace for all mankind, but demanded complete justice for Jews "as individuals and as a group, the recognition of the rights of Jewish groups everywhere to the fullest enjoyment and fostering of their religious and cultural heritage in accordance with their specific needs and conditions in their respective countries."

The events in Europe gave the greatest impulse to Jewish education to develop Jewish character, to enrich the Jewish personality, to bring the Jewish child nearer to a fearless self-recognition as a Jew this country has ever known. The collapse of Jewish life in the old world and the wiping out of ancient centers of Jewish learning and culture forced the conviction that only in America can the foundation be laid for a strong and vigorous Judaism which will recast the past in new forms.

How energetically this work is being carried out may be seen from the fact that, in the past ten years, in addi-

tion to numerous independent educational activities, central educational agencies were operating in twenty-one communities, with an estimated budget for the year 1940 amounting approximately to \$6,000,000. Of this sum \$2,500,000 was spent in New York City alone.

The greatest single impetus to a planned and well-ordered educational project came from a gift of \$1,000,000 made in 1939 by the Michael Friedsam Foundation for the advancement of Jewish education in New York City. This led to the formation of the Jewish Education Committee, of which Judge Samuel Rosenman was named chairman.

ADULT Jewish education other than that carried on in regular schools and Yeshivot, witnessed a tremendous upswing during the past ten years almost everywhere, especially in metropolitan New York. In a number of communities this work is being prosecuted energetically by various groups and organizations supervised by the qualified leadership of trained educators. The Institute of Jewish Studies for Women, meeting in and under the patronage of the Jewish Theological Seminary aims to prepare the mother for the position of Jewish leadership in her home. Originally conceived by the Women's League of the United Synagogue of America, and with the cooperation of Hadassah, the Council of Jewish Women, Ivriyah, and the Federation of Jewish Women's Organizations, the Institute conducts courses in Hebrew, religion, history, and Jewish customs and ceremonies, and is attended by hundreds of women.

Jewish education and the development of the Jewish personality through classes, religious services, discussion groups and wholesome companionship never flourished on the college campus until B'nai B'rith, through its Hillel Foundation, undertook this work as one of its major activities. Away from their homes, the Jewish students require guidance when their intellectual and religious standards are in a flux. They require more than guidance; they need to be impregnated with Jewish spiritual loyalties, so that when they return home they are properly prepared for leadership in religious, philanthropic, and other outstanding undertakings to which their education entitles them.

The B'nai B'rith and the Hillel Foundation reaches the Jewish students by means of religious, cultural, and social activities covering the whole period of their student life. At present there are eighty-two Hillel Foundations and Counselorships, serving over fifty thousand young people. Many of them take courses in religion, Biblical history, literature and current events, and attend religious services and celebrate the Jewish holidays.

There was progress in Jewish education all along the line in the past ten years. In addition to the principal schools of higher Jewish learning in New York Philadelphia, Chicago, and Cincinnati, with teachers' institutes in these and other cities, Israel's deepened love for the Torah has manifested itself in an ever-increasing number of schools for Talmudic learning, or Yeshivot, almost everywhere. Rabbi Johanan ben Zakkai had bargained with Titus for only one academy of learning when he saw the Jewish world collapsing about him, whereas we in America, have literally hundreds of schools where Torah is being studied and the Jewish cultural and spiritual life is being made accessible to thousands of the bearers of the Jewish future.

The most noted of these Talmudic schools where also the secular sciences are studied and college graduate degrees awarded, is the Rabbi Isaac Elchanan Theological Seminary and Yeshiva College, comprising five faculties, 100 teachers and approximately 700 students. Besides the Yeshiva proper where Talmudic learning and the cause of Jewish scholarship is fostered, it boasts several other faculties, including one for the training of young men to serve as qualified Hebrew teachers. It also has several student and scientific publications. After the death of Dr. Bernard Revel, Dr. Samuel Belkin was appointed Dean of the institution.

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If, however, a people's culture is best revealed in its music, in its pictorial, plastic or dramatic art, in its great literature, we are sadly lacking in these achievements. There is plenty of talent in American Israel, but not genius; there are in our midst gifted, but not inspired, men. By comparison, we stand far behind not only the Jews

of pre-Hitler Germany, where there was an extraordinary flowering of talent—even genius—in almost all directions, but even England, with its Zangwills, Goldings, Guedellas, and Cecil Roths.

In the past ten years, there was not only no revelation of new talents, but we even lost the few we possessed. Where are, for instance, in dramatic writing the new Goldfadens, the Jacob Gordins? Where on the stage are the Jacob P. Adlers, the Boris Thomasefskys, the Bertha Kalishes, the Madam Lipzins? Where in Yiddish poetry are the Rosenfelds, the Leisins, the Yehoashes? Where in Yiddish journalism, the Dr. Koralniks? In Yiddish novel we still have Shalom Asch, but he is almost alone in his generation.

In Anglo-Jewish literature Ludwig Lewisohn also holds the field almost alone. Many years ago Abraham Cahan wrote perhaps the greatest American novel, "The Rise of David Levinsky," but he has since devoted himself to journalism, editing the *Jewish Daily Forward*.

There are many gifted Jewish writers, but, unfortunately, American Jews

fail to make "best-sellers" of their books, with the result, that these writers go over to general literature, and we lose men and women who might crown their people with glory.

This does not mean that there has not been a harvest of some really fine and learned books, books which distilled the substance of Jewish scholarship from the original sources and made it available to lay readers. Indeed, in this respect, America bids fair to supplement, if not surpass, what was done in this field by the German men of the *Wissenschaft des Judentums*. Notable contributions in this realm of Jewish learning were the works of Prof. Louis Ginsberg, Prof. Chaim Tchernowitz, Prof. Salo Baron, Prof. Abraham Newman, Prof. Louis Finkelstein, Dr. Meyer Waxman, and others. The Universal Jewish Encyclopedia, an undertaking of tremendous magnitude, is being completed and put in circulation.

While there may not have been great literary contributions on the part of American Israel during the past ten years, especially to Hebraic learning, American Jews made the appearance

of such contributions possible in other countries. While Palestine is still the classical land of Jewish learning, pouring forth an almost endless flood of books, the war and the resultant trade and business dislocations, made it difficult for authors to have their works published without a subsidy. This helped the American *Keren ha-Tarbut* (Hebrew Cultural Fund) undertake to furnish. With branches almost all over the country, the publication of works of poetry, fiction, history, religion, and outstanding Jewish scholarship was made possible.

* * *

The American Jewish community is serviced by about 140 Anglo-Jewish publications, a number of Yiddish daily newspapers, and one Hebrew weekly, *Hadoar*, besides a number of miscellaneous monthly, quarterly, and annual periodicals. It is regrettable, however, that few of the Anglo-American publications are of a high order, none of them comparing with the pre-Hitler German-Jewish papers, or the *Jewish Chronicle* of London. Exception must be made, however, of the *Yivo* (Yiddish Scientific Institute) Bletter, a bi-monthly of really fine lit-

THE REACTION OF AMERICAN JEWRY TO HITLERISM

By DR. E. M. RABINOWITZ

THE first reaction among American Jews to the anti-Jewish activities in Germany was the organization of a Boycott Committee to stop the sale of German-made goods to the consumers of America. The boycott was first suggested by the Jewish Veterans of the World War, and was approved and accepted by many representative bodies, Jewish and non-Jewish. The distinguished lawyer, the late Samuel Untermyer, became chairman of this committee. Although it was suggested and organized by Jews, it was known as the "Non-sectarian Committee for the Boycott of Goods of German Manufacture." The boycott met with a degree of success, and soon the Germans began to feel the impact of its thrust. Many firms responded promptly and favorably to the request not to sell German-made articles. It is regrettable, however, that a number of stores owned and operated by Jews refused to comply with the request of the committee. Noteworthy, among these recalcitrants was the largest department

store in New York, owned by members of one of the most prominent Jewish families. The excuse given was that they were obliged to supply consumers with the goods they desired.

Another protest against Germany was expressed in the parade of May 10, 1933. The immediate incentive of this protest was the notorious burning by the Nazis of books written by Jewish and liberal authors. Many prominent Jews and non-Jews participated in this parade. It should be noted that it was then that a library of Nazi-banned books was organized at the Brooklyn Jewish Center. It was the first such collection in this country.

In 1936, the World Olympic games were held in Germany. As early as 1934, when preparations were started in the United States for participation in these games, a wave of protest arose from both Jews and non-Jews. The agitation against sending athletes to the games was widespread. Men like Heywood Broun and Jeremiah Mahoney never ceased their outcries against the project. They, however,

failed in their attempt to stop Americans from taking part in the Nazi show. William I. Shirer, in his "Berlin Diary," tells us exactly what happened to the Jew in Germany during these festivities.

The result of these movements in protest against Nazi persecution was rather to stiffen the determination of the Nazis to destroy the Jew. Hitler in his "Mein Kampf," written a dozen years earlier, had already explained his demoniac position.

The attitude of the American government during this period was one almost of indifference to the plight of the German Jew. The late Samuel Untermyer, in an article in the *Brooklyn Jewish Center Review* of May, 1934, relates his difficulties with the Treasury Department in matters involving the boycott. As chairman of the boycott committee he protested to the Department against certain frauds perpetrated by German exporters and American merchants. He claimed that the merchandise entered the country

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erary and scientific standing. The past ten years witnessed the rise of a number of publications of greatly improved style and tone. They are: *The Jewish Spectator*, *The Jewish Frontier*, *Contemporary Jewish Record*, and *Jewish Survey*. *The Menorah Journal*, once a highly influential literary monthly organ, has fallen from its high state and has become an occasional publication.

Unlike their Anglo-Jewish contemporaries, the Yiddish newspapers disseminate information, keep their readers in contact with Jewish life everywhere, and employ on their staff writers of outstanding ability. They are family organs in the best sense of the word, containing stories, articles, book reviews, and matters of Jewish and general interest. Although, according to the latest census Yiddish was listed as the mother tongue of 1,751,100 Jews, the great majority of the Yiddish newspapers eke out at best a precarious existence. Both their reading public and advertising are dwindling. It is only the older folks who read the Yiddish press, the younger people turning away from them with snobbish disdain.

Every new influx of immigration, as a rule, brought with it renewed strength to the Yiddish newspapers, but not so the arrivals of the past ten years. They are mostly from German-speaking countries, who either read English or the existing German papers. It is to serve the interests of these German-born new-comers that a new paper, *Aufbau*, has been published with a circulation of close to 40,000.

The American-Jewish cultural life was stimulated during the past decade by the anniversaries of some of our greatest historical figures. They served to deepen the faith, encourage loyalty, and strengthen confidence in the Jewish future. They were the anniversaries of Moses Maimonides, philosopher and codifier; Rabbi Judah Halevi, thinker and poet; Rashi, Bible and Talmud commentator; Saadiah Gaon, philosopher and polemical writer, and Alexander Kohut, Talmudist, linguist, and editor of "Aruch Completum."

THE story of Zionism and the part the Jews of this country played in this great Jewish national urge was left for the end because it is the most fascinating contribution the Jews of

America have made during the past ten years to the shaping of the new Jewish life in Israel's ancient land.

Whereas for centuries the attachment of Jews to the Holy Land was a matter of moods and sentiment, since the decade that passed it became to them a matter of tragic necessity. The advent of Hitler and Nazism placed Palestine in the forefront of Jewish thinking and planning even in circles heretofore cool or even hostile, to Jewish national aspirations. The blueprints for the extermination of the Jews of Europe, and the cruel and cynical fulfillment of these plans, imposed upon the Jews of America new responsibilities and new opportunities. The Jews of the world were helpless in their pain and agony and the Jews of America alone were in a position to extend to them a saving hand.

* * *

While the Yishuv in Palestine carried on its heroic work with undiminished zeal—planting new colonies, establishing new industries, developing the natural resources of the country, improving the hygienic, sanitary and educational conditions of the land—this in spite of Arab terrorism inspired and subsidized by the Nazi and Fascist propaganda machines—it was constantly hampered by unfriendly, even hostile, administration. The "White Paper" was the noose around the neck of the Yishuv. It discouraged all progress, thwarted every effort, and threatened to make of Palestine a new ghetto instead of a land of free development for Jews. While the Jews of Palestine were clamoring for more immigrants, which meant, new strength, the British Colonial Office restricted immigration, discouraged, even forbade, the sale of land to Jews and did everything to negate the provisions of the Balfour Declaration.

Echoes of the struggle reached the United States and was received with bitter resentment by all classes, Zionists and non-Zionists alike. Even Christians joined in the protests which demanded strict adherence to the spirit and letter of the Balfour historic document. When Great Britain proposed for Palestine a Legislative Assembly, in which Jews, being a minority group, would easily be outvoted by the Arabs, the measure was condemned as being a violation of the spirit of the Mandate. Particularly vocal in their protests against both Great Britain and the Zion-

ist leaders because of their "weakness" and "lack of initiative", were the Revisionists, who seceded from the general Zionist Organization in the year 1935.

The serious crisis in Palestine resulting from the bloody riots of April, 1936, served to bring the seething pot to a boiling point. Protest meetings, with non-Jews participating were held all over the country. To meet the emergency, the Zionist Organization of America proposed the formation of a committee representative of all Zionist parties for the purpose of organizing American Jewish support for Palestine. This became known as the National Palestine Emergency Committee.

BUT what was perhaps the severest storm, a storm which threatened to wreck the Zionist Congress and split the Zionists and non-Zionists friendly to Palestine, developed over the proposed partition of Palestine into a bi-national state. Dr. Judah L. Magnes, Chancellor of the Hebrew University, and the late Felix M. Warburg, favored the proposal as a possible solution to the Jewish-Arab differences, while Dr. Stephen S. Wise, then President of the American Zionist Organization, held that the plan offered no guarantee for peace with the Arabs and denounced the step as the "greatest betrayal of the Jewish People". Once, however, the project was rejected, it met with almost universal agreement of American Jews, the American Jewish Committee and B'nai B'rith included, who joined Zionists in petitioning the United States Government against the violation of the Palestine Mandate. It is noteworthy that a poll of American Jewish public opinion on the question of partition, conducted by the London *Jewish Chronicle* through its New York Bureau, revealed almost unanimous agreement in favor of its rejection.

The worsening condition of the Jews in Germany, and the disappointment over the failure of the Evian Conference called by President Roosevelt for the purpose of opening doors to Jewish refugees, brought the problem of Jewish immigration to Palestine into public discussion as never before. Not since the issuance of the Balfour Declaration was there such wide-spread interest taken in the future of Palestine, or such an almost universal de-

mand that make the Holy Land more accessible to Jewish immigrants.

This agitation reached a climax when it was rumored that, as a result of the Four Power Pact of Munich on September 30, 1938, Great Britain was planning a policy for Palestine that would be unfavorable to the Jews.

The National Emergency Committee immediately took steps to mobilize public opinion, and the result was a veritable avalanche of protest meetings, newspaper comments expressing indignation, and manifestations of sympathy from all quarters. Thousands of telegrams came to President Roosevelt and the State Department asking the government to use its good offices to avert such calamity. Enlightened Christian bodies gave their willing and eager support. Congressmen, Governors, Senators and religious, civic and

for a parley on Palestine, and by the unconfirmed reports that Great Britain was projecting plans which would place the Jews of Palestine in the position of a permanent minority. Representative Hamilton Fish requested the State Department to protest to Great Britain that any such arrangement would be a violation of the 1924 conventions. And when, in 1939, shortly before the outbreak of the European war, England made manifest its intention to restrict immigration and land purchase, Dr. Solomon Goldman, Dr. Stephen S. Wise, and Dr. Israel Goldstein protested to the British embassy at Washington.

The story of Palestine and its Yishuv since the outbreak of the war is a saga that should fill every Jewish heart with hope and courage. At first, there was panic because of approaching danger, cessation of trade, closing

fought in Syria, Lybia, Iraq and in other theatres of the war.

The acute peril that Palestine faced when Marshal Rommel's forces approached Egypt, inspired Zionists to petition the British Government for permission to form in Palestine a Jewish army of defense.

But Britain curtly rejected every suggestion of a Jewish Army, although there was a precedent for such military collaboration with England in the last war. This led to an agitation for a Jewish Army abroad, especially in the United States, where public opinion for it was mobilized in the press and was crystalized in a movement which received no small support from important non-Jewish sources.

It was, however, the S.S. Patria and the S.S. Struma disasters that brought home to the world the heartlessness of the British policy in Palestine. Jews fleeing the European death house clutched at every chance to escape and sailed on unseaworthy ships that crowded them in far beyond the normal passenger capacity of the vessels. The Patria was one such boat. After a journey of weeks that should have taken a couple of days, it arrived at Haifa with its human cargo half-frozen, ill-nourished, and sick. But these refugees were considered illegal immigrants and refused admission to Palestine. After a long period of waiting the ship suddenly exploded and sank, taking with it 1711 passengers.

This catastrophe, which taxed public opinion in the United States to the breaking point, was followed shortly after by the tragedy of Struma which too was over-loaded with a pitiful mass of Jewish war-victims. Like the Patria, it was not permitted to enter the territorial waters of Palestine, and remained marooned for weeks till it found a watery grave in the Black Sea with 768 of its Jewish refugees.

The tragedy created the deepest feeling of outrage among Jews and sympathetic Christian circles, resulting in protest meetings, demonstrations, days of prayer and mourning, and general representations to Great Britain to revise its Palestine policy so as to bring it into harmony with the unprecedented conditions affecting the Jewish people. In these demonstrations all groups of Jewish opinion united.

★ ★ ★

Despite occasional pinpricks from reactionary reform rabbis who take

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Dinner to celebrate the release of the last of the European refugees from Tiscornia, the Ellis Island of Cuba. One of the happy immigrants presents Dr. Alexandre Leonard, Cuban Director of Immigration, with an album containing the signatures of all the former residents of Tiscornia.

educational leaders joined in the demonstrations. A petition signed by 51 Senators, 194 Representatives, and 30 Governors was sent to President Roosevelt, asking that America make representations to Great Britain urging her to abide by the pledge of the Balfour Declaration.

Jewish and American public opinion was equally stirred when it became known that England had extended an invitation to the Mufti forces

of markets, increasing unemployment. But, later, calm set in and life went on as usual, even at an accelerated tempo. The war gave the Yishuv an opportunity to fight for Palestine and defend the Home Land. When war broke out, 140,000 Jews voluntarily registered for service, but the Government has availed itself of only a small number of them. So far, about 20,000 Jews are serving in the various military units, many as officers. They

THE NEWS OF THE MONTH

IN preparation for the forthcoming conference in Bermuda at which the problems of refugees will be discussed, this country and Great Britain are in close contact with countries which may potentially serve as havens for refugees, Secretary of State Cordell Hull has announced. He said that all possible efforts are being made to ascertain which countries are willing to take refugees on satisfactory terms . . . A number of proposals for consideration by this conference have been presented by the Jewish National Council of Palestine. The president of the Council has stated that the Allied governments will not be able to declare that they did their utmost to save the persecuted Jews in Nazi countries if they continue to shut their eyes to the fact that Palestine can absorb tens of thousands of Jewish victims.

Members of the House of Commons and the House of Lords have agreed to present a resolution proposing that Britain offer a haven of refuge to Jews from Nazi-occupied countries. The resolution pledges the fullest support "for immediate measures on the largest and most generous scale compatible with the requirements of military operations and security for providing help and temporary asylum to persons in danger of massacre who are able to leave enemy-occupied countries."

The *Manchester Guardian* has declared that the absence of a clear international agreement concerning the policy to be followed is hampering the work of rescuing the Jews in Europe and is having an adverse affect on the neutral nations. This periodical emphasizes that measures must be promptly adopted on behalf of the European Jews, if they are to be effective. It mentions that there is a general uneasiness regarding the failure to take concrete action. It points out particularly that because of the recent deportations of Jews from the Balkans, the possible spread of war to that area will permanently block the possibility of enabling Jews there to escape.

Alarm at the growth of anti-Semi-

tism in England has been expressed by the *London News Chronicle* in a special article urging that "something must be done soon as anti-Semitism is not only immoral and hurtful to one section of the community, but a menace to our democracy which degrades the

NAZI CIVILIZATION IN AFRICA

Before retreating from Gafsa, in Tunisia, the Nazi forces killed 82 Jews, mainly women and children. While in possession of the city the Germans forbade the Arab population, under penalty of death and confiscation of their property, to shelter any Jews.

entire community." The paper calls on all parties and religions to unite to fight "this fascist danger." It cites as an indication of the effectiveness of anti-Jewish propaganda the fact that 42% of the persons questioned in a public opinion poll estimated that there were many more Jews in England than actually reside there. Some persons estimated there were 3,000,000 Jews in the country, whereas the total is only 300,000.

A national committee for the rescue of victims of the Nazis has been formed in London. The members of the committee include the Archbishop of Canterbury, Chief Rabbi Joseph H. Hertz and many leaders of political life. Four Jewish central organizations are also represented on the Committee.

The "Aryanization" of Jewish property in Slovakia is reported by a Slovak newspaper to be permeated with much corruption and economic disorganization. Wives of influential pro-Nazi officials, without any business ability, have been appointed to direct important Jewish enterprises. Their only interest in the business is to collect the receipts and they have the former Jewish owners working for them. The Central Economic Office is checking the activities of all Aryans who have been put in charge of Jewish firms. One of the leaders of the

By LESTER LYONS

Hlinka Guards, a storm troop organization in Slovakia, who was especially assiduous in persecuting the Jews, has been arrested for stealing articles from Jewish homes.

Many Jews from Tripolitania have joined the Fighting French Army and are actively combating Gen. Rommel's forces.

The British military authorities are building a synagogue for Jewish soldiers in the Western Desert.

A broadcast from Berlin reports that the Jewish ghettos in Cracow and Lodz are now empty of Jews. Several months ago thousands of Jews had been driven there under a policy to concentrate Jews in a few large cities. Over 11,000 farms which had been seized from Jews in Poland have now been settled by German colonists.

The Jewish Anti-Fascist Committee in Russia reports that hundreds of orphaned Jewish children from Lithuania, Latvia, Poland, White Russia and the Ukraine are being sheltered in special homes in Russia east of Moscow. They are being educated there and also given instruction in the Yiddish language and literature.

7000 GERMAN-JEWISH REFUGEES with ENGLISH ARMED FORCES

Of 50,000 Jewish refugees who entered England from Germany since the advent of the Nazi regime, 7,000 are serving with the British armed forces. Three hundred of the refugees are still detained in internment centers.

A Nazi newspaper in Belgium reports that 8 provinces in that country have become "Judenrein." All the Jews living there have been obliged to move to camps set up for them in the interior. Anti-Jewish measures recently adopted in Amsterdam prohibit Jews from putting their furniture into storage and require all Jews travelling in street cars to display their traveling permits even though not requested to do so. Ten members of the Finnish

Parliament have submitted a memorandum to the Speaker of the Parliament objecting to the relaxing of regulations against the Jews. Two priests in the Duchy of Luxemburg have been sentenced to five year terms in a concentration camp because they had sheltered six Jewish children in their Church for nearly two years after the parents of the children had been deported. . . More than a quarter of a million Hungarian Jews have been drafted for slave labor in building military roads and fortifications in Russia. Thousands of them have died from hunger and mistreatment.

The Gestapo has made an intensive drive to deport every Jew in France. Nazi raiding units have been seizing Jews in the streets and in their homes. Gentiles have been threatened with extreme punishment for concealing Jews. A special effort is being made by the Nazis to find thousands of Jewish children who are being sheltered by non-Jews. The Germans have informed the foreign consulates in France that all Jews of foreign nationality, including citizens of the neutral nations, must leave the country or else be treated indiscriminately as native Jews.

The Executive Committee of the Federal Council of Churches of Christ in America has adopted a program intended to aid European Jews. Under this program the Council will examine all evidence of mistreatment of Jews in Nazi territory and issue a statement of the facts to American churches; Christian churches will consider how to give financial aid to refugees reaching neutral countries; and these churches will observe a Day of Compassion for the Jews of Europe, with prayers for their deliverance.

Specific plans for the prompt and effective relief of Jews threatened with extinction by the Nazis were submitted at an Anglo-Jewish Religious Conference held in London under the auspices of the Joint Foreign Committee of the Board of Deputies of British Jews. The recommendations made by the Conference included the following: that the United Nations governments should endeavor to effectuate arrangements with enemy nations whereby Jews, particularly children, might be permitted to leave occupied territory, that provision should be made for the issuance of passports and visas at the

discretion of the consuls of the various governments in neutral countries, particularly Spain, Portugal and Turkey; that the utmost use should be made of opportunities for refuge in Palestine and of that country's geographical proximity to the countries from which

FINE PRAISE FOR HUNGARIAN JEWS

The Hungarian press has blamed the Jews for the defeat of the Hungarian divisions in Russia. It has charged that Jewish forced laborers sent by Hungary to German-occupied territory in Russia cooperated with Russian guerilla bands and acted as spies in behalf of the Soviet Army.

refugees may be transferred, and that there should be established in territories under the control of the various governments, of camps for refugees who could get away from German-controlled countries.

A resolution calling on President Roosevelt and the State Department to use their influence to "correct" the pronouncement by General Henri Honore Giraud "which deprives the Jews of Algiers of the citizenship rights guaranteed them by the Cremieux Law of 1870," was adopted by the Union of American Hebrew Congregations at its convention in New York. The Convention adopted another resolution petitioning the government to "use its good offices to see that Palestine is opened as quickly as possible to settle as many Jews as desire to go there and

ORT NOW IN CUBA

The ORT has opened its first school in Cuba. This school will give Jewish refugees the necessary training to enable them to obtain employment in industrial enterprises.

who can be taken care of." It also urged the United Nations to establish havens of refuge in neighboring neutral countries where temporary asylum can be given to the victims of Nazi persecution.

The number of Jewish workers on the farm, in industry, and in public services in Palestine during the past year was 132,000. This represents an

increase of over 100,000 workers since 1932. About 30,000 of these workers are in labor settlements or villages and an equal number are in private industry.

Thirty-three thousand Jews have entered Palestine since the beginning of the war. Under the British White Paper only 29,000 more immigrants may be admitted by March 31, 1944. Immigration permits for this remainder have been allocated, 90% of them being for children.

More than 250 Jewish engineers have been graduated from the Engineering College of the Hebrew Institute of Technology in Haifa during the war. All of these graduates are now engaged in essential war work, including service in war industries and building roads and fortifications for the armed forces. The scientific laboratory of the Institute is developing substitutes for materials not obtainable in Palestine because of the war.

Under the law of Palestine children born in that country, even to illegal immigrants and to stateless refugees temporarily there, are Palestinian citizens.

Plans are under way for the establishment of a broadcasting studio in Tel Aviv. The only studios now in that country are in Jerusalem.

Among the important articles recently sent from Palestine for the Armed forces in Russia were sweaters, medical supplies, leather goods, oil and soap.

During the past three years Jewish land under irrigation in Palestine has increased by 50%. Production of vegetables has trebled and the amount of fish caught has increased by 400%.

Palestine is now a principal source of supply of quarter-carat diamonds for the United States. Many skilled diamond workers now in Palestine came from Belgium, and they are making Palestine an important center for the diamond industry.

The City Engineer of Haifa has estimated that with proper planning the City could accommodate a larger population than exists in the whole of Palestine.

PASSOVER SYMBOLS

Pesach means "The Pascal Lamb," the blood of which, according to the Biblical tradition, was smeared on the doorposts of Israelite homes as a signal to the angel of death to "pass over" the homes of the Israelites.

Haggadah means "story."

Bedikah Hometz means searching for the leaven. The head of the house conducts an impressive ceremony searching for the leaven. He holds a candle in his hand and gathers crumbs of bread carefully placed in advance.

Seder means "order," or program of exercises at the home celebration.

Matzoh is the unleavened bread eaten in recollection of the hurried departure from Egypt.

The Four Cups — Each has a specific place in the service. The first serves as the *kiddush*, the second is taken at the conclusion of the first part of the Seder. The third is the cup marking the conclusion of the grace after the meal, while the fourth cup comes at the conclusion of the Seder.

The Cup of Elijah — Jewish tradition pictures Elijah as the herald of the great Messianic era, when God's reign will be fully established amongst men. Hence a cup is kept ready and is designated as the "Cup of Elijah."

Karpas or parsley, is made part of the meal to signify a festive supper, as befits a great occasion.

Moror is the horse-radish symbolizing the bitter plight of the enslaved Israelites.

Haroses is made of a mixture of apples, nuts and wine. Originally it was used as a medicinal protection against the sharpness of the bitter herbs. Because of its color it is taken as a reminder of the bricks and mortar with which the Israelites built the Egyptian structures at the order of their taskmasters.

The Shank-Bone is emblematic of the pascal lamb. To this day, the Samaritans at Nablus still sacrifice a pascal lamb on Pesach amidst quaint ceremonies.

The Egg represents the Passover festive offering.

Afikomen is a Greek word meaning "dessert." In Temple days the meal would end with the meat of the pascal lamb. In our days we make the matzoh the official dessert of the Seder meal. To keep the children alert during the Seder, the Afikomen is hidden.



SERVING OUR COUNTRY

BROOKLYN JEWISH CENTER HONOR ROLL

The following is an additional list of Center members, and sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Abelov, Stephen L., Aviation Cadet	Levy, Howard S.
Amer, Ely	Lieberman, Herbert
Blaustein, Albert P., Lt.	Riker, Stanley M., Midshipman
Friedwald, Manny	Samberg, Charles
Goell, David	Segan, Seymour, Air Cadet
Goldsmith, Donald B. Lt.	Schwartz, Irving
Greenblatt, Irwin, P.F.C.	Shapiro, Mortimer A.
Greenberg, Herbert	Storch, Allen
Levey, Theodore	Teller, Sidney D.

A THANKS-OFFERING FOR FAITHFUL SERVICE

Address of Rabbi Levinthal at Dinner Tendered to Joseph M. Schwartz on March 28.

WE are now reading in the Torah lesson at our Sabbath services the description of the various *Korbanot*, or sacrifices, which the Jew was to offer upon the altar of his Temple. There is a quaint saying by one of the sages that when the Messiah will come all the sacrifices will be abolished—except one. One sacrifice will remain until the end of time, the *Korban Todah*, the offering of thanksgiving. That offering is as eternal as the human spirit.

If I were asked the purpose of our gathering here tonight I would say, it is to offer a *Korban Todah*, an offering of thanksgiving for the ten years of faithful service rendered by our guest of honor, Joseph M. Schwartz, as president of our institution.

We Jews have always been particularly appreciative and grateful for the service that one renders to the community in behalf of community needs. Every Sabbath, at our religious service, we recite the *Mi She'be'rach*, in which we implore God's blessings to rest upon men and women who perform certain deeds. Among those enumerated in that prayer, for whom we seek the blessings of God, are those *Mi She-oshim Be'tzor-che tzibur*, "who busy themselves in the needs of the community." Tonight, we chant a glorious *Mi She-be'rach*, beseeching God's blessings upon a true and sincere *Osek B'tzor-che Tzibur*—Mr. Schwartz.

The prayer speaks of *Tzorche Tzibur* the needs of the community. Aye, many and varied are the needs of the Jewish community. There are needs in the fields of charity, education, relief, the upbuilding of Palestine and religion. And every cause that satisfies these needs is important. We must have workers in each and every one of these fields, and yet, I dare say that there is one cause that is most important, the foundation of all other causes—that of religion. If we succeed in implanting religion in the heart of man, then all other needs will be supplied too. And the *Mi She'be'rach* that the Jew recites implies that truth. It does not simply say "those who are engaged *Be'tzorche Tzibur*, but adds a significant word *Be'e'mu-nah*!

Now, this word *E'mu-nah* has two meanings in the Hebrew language: it

means "faithfulness"—those engaging in public service must do so in a spirit of faithfulness, in a spirit of sincerity and it means "Religion. Our prayer may thus also be translated, "all those who are active in the needs of the community in the field of *E'munah*, of religion." Both interpretations of this word may be applied to Mr. Schwartz. He has given of himself *Be'emunah*, in faithfulness, in sincerity. Whatever he does, whether in business, in social life or in public service, he does *Be'emunah*, in faithfulness. But of him the second interpretation of *E'munah* may also be applied. Mr. Schwartz, while not neglecting all

other needs in Jewish life, gave of himself for the last ten years primarily to serving our community *Be'emunah*, in the field of religion. And by strengthening the religious life of our community he has strengthened every other respect of Jewish life and Jewish needs.

You may recall that the Talmud tells us that the first question put to man, when he appears before the Throne of Justice in the other world is: "*No-so-so Ve'no-sato Be'emunah*." Here, too, we have to remember the two-fold meaning of the word *Be'emunah*. God asks us not only whether we dealt honestly, faithfully in

THE CENTER'S TRIBUTE TO JOSEPH M. SCHWARTZ

FOR years the membership of the Brooklyn Jewish Center looked eagerly forward to the opportunity of paying tribute to Mr. Joseph M. Schwartz because of all that he has meant to the institution for more than twenty-three years. This opportunity came on March 28th, on the occasion of his completion of ten years of continuous service as President of the Center. The testimonial dinner arranged in his honor will rank as one of the outstanding events of this nature held in our building. There was a holiday spirit in the air throughout the evening. The musical program by Christine Carroll and Rev. Rubin Tucker was most enthusiastically received. It was the intention of the committee to limit the speeches to "home talent," and they proved to be very interesting despite their most welcome brevity. The tone for short greetings was set by Mr. Samuel Rotenberg, the Chairman of the Dinner Committee.

Mr. Jacob L. Holtzmann, who was chosen toastmaster, was everything a toastmaster should be. The first greeting was extended by Mr. Schwartz's successor in office, our President, Judge Emanuel Greenberg. He was followed by Hon. Nathaniel L. Goldstein, Attorney General of the State of New York, an intimate friend of the guest of honor and his co-worker at the Center and in other communal endeavors. The speakers reviewed the career of Mr. Schwartz, his sincere devotion to the well-being of his fel-

low men, and the earnestness with which he applied himself to the task of serving the institution. The main speech of the evening was delivered by Rabbi Levinthal, whose address appears above.

This was followed by a series of presentations. The first was by Mr. Isidore Fine, who preceded Mr. Schwartz as President of the Center. Mr. Fine concluded his witty and appropriate remarks with the presentation to Mr. Schwartz of an engrossed copy of a resolution electing Mr. Schwartz Honorary President of the Brooklyn Jewish Center, and creating a "Joseph M. Schwartz Retirement Fund" for the purpose of caring for employees of the institution who may be deserving of a pension because of inability to continue their work. This fund was created "to perpetuate his name so that it may forever be linked with the institution which he so zealously served."

Mrs. Isador Lowenfeld followed with the presentation of a gold fountain pen in behalf of the Center Sisterhood. The Physical Training Committee paid tribute to Mr. Schwartz, its first Chairman, with the presentation of a desk set by Mr. David B. Kaminsky, the present Chairman of the committee.

A number of greetings were received at the dinner. The toastmaster read one of them, a long and warm message from Mr. Moses Ginsberg, now in Miami Beach.

—J. G.

all our business transactions, but also "have you been active *Be'emunah*, in the religious life of your community?" When, in his 120th year, Mr. Schwartz will be asked this question before the Throne of God's Justice, he will be able to answer, with pride and with dignity, in the affirmative to both interpretations of this question.

Men and women, we speak of ten years presidency of this institution. We must realize what these words mean. To be president of our Center is not a simple or easy task. It is not an honorary position. It means work, continuous and difficult work. This is not an ordinary institution or organization. I have often termed our Center a "department store." We have here a dozen departments, every one of which is an institution in itself. All of them need watching. All of them require study and constant care. There is hardly a day in the week that the president must not be here.

Twenty-four years have passed since the Center was founded. In all these years we have had three presidents outside of the brief incumbency at the very start of our institution, of the departed Mr. Louis Cohen. Each of them represents an epoch in the progress and development of this institution.

Mr. Samuel Rottenberg was our first president, serving for ten years. His was the gigantic task of starting not only the organization but our activities. What a stupendous task it was! What daring and vision it required! He had to blaze a new trail. There was no example to follow. To undertake a million dollar venture, and then to develop our manifold activities—that indeed entailed extraordinary efforts, and that is why Mr. Rottenberg's presidency marked an historical epoch.

And then came our second president, Mr. Isidor Fine. He, too, represents an epoch. He assumed office in 1929, a year memorable to all of us. The financial structure of America was tottering. Many said the Center could not continue and must close its doors. Indeed, many public institutions did go into bankruptcy. It was Mr. Fine's great achievement that he kept our institution going, serving our people and our faith with all the fervor that was characteristic of our earlier years. It was difficult work. Our people do have one great fault—we get very enthusiastic, but as quickly lose our en-

thusiasm. And there were many who said, "You cannot maintain the enthusiasm of the years of our youth in this trying period." By the contagion of his own limitless enthusiasm, he succeeded in kindling a holy enthusiasm in the hearts of all our members for the sacred task that was theirs.

And then came our third president, Mr. Joseph M. Schwartz, the creator of another epoch in the life of our Center. He, too, came to office in a memorable year 1933, that year of darkness when Hitler assumed power and ushered in an era of sorrow upon the whole world. The ten years in which Mr. Schwartz served were the

ten years of world history that shall be remembered in all times. They matched in misery and suffering any ten years in all the dark past of the Jew.

What an heroic task it was to accept the leadership of an institution like ours in those dark years! Again men said: "Such institutions will have to close. Men will not support such institutions when other needs are so great!" But again, a miracle was achieved. Just in that era of darkness this Center stood like a spiritual light-house, illuminating the path of duty to all the Jews of our community.

You remember the story of the

MR. SCHWARTZ'S RESPONSE

ALL my life I tried to live by the principle of "know thyself," and I am vain enough to say that I have fairly succeeded. But after the speeches made tonight, I really don't know myself. I don't know whether they tried to create a new personality, a new Joe Schwartz. I know one thing: it will take a long time to live down the reputation they built up for me.

I have prepared a long speech but, this being such a friendly and intimate party, I am willing to discard the speech and just speak to you for a few moments as friend to friend.

Tonight's dinner recalls to my mind a similar dinner given to a friend of mine several years ago. He was a brilliant and able lawyer, but when the speakers finished praising him, he became so nervous that when he rose to speak all he could do was to put his hand on his heart and say, "My heart is full of emotion." Then he passed out.

Up to this moment I was under the impression that my friend was putting on an act, but tonight I know what he went through. There is a funny feeling in my heart. It comes from the very depth of my soul. But this feeling is one of gratitude to each and every one of you for the wonderful tribute you are paying me this evening.

As to the speakers, words are inadequate to express my true feeling. The sentiments expressed by our distinguished and learned rabbi, Dr. Levinthal, will ever ring in my ears, as will the tributes paid me by the chairman of the dinner-committee and our Honorary President, Mr. Samuel Rottenberg, by the Attorney General of the State of New York, Hon. Na-

thaniel L. Goldstein, by our new President, Judge Emanuel Greenberg, my predecessor, Mr. Isidor Fine, and, last but not in any way least, my good friend Jacob L. Holtzmann, the toastmaster tonight.

There is a large question in my mind. Do I deserve all this? I'll admit for the sake of argument that I made a fairly good record in the Center. I may even admit that I have given of myself, of my time, my energy, and have made a number of sacrifices. But I believe that being nominated and elected President of this glorious institution for ten consecutive years is an ample reward. I thankfully accept your great honor as a dividend on my investment. It is my sincere hope that it may serve as an inspiration to other men and women to work for communal endeavors. It is an investment you can't lose and it always pays a very fine dividend. I do not, however, accept this tribute for myself alone, but for all the officers who worked with me during these ten years, as well as for the Board of Trustees, the Governing Board and all who helped and cooperated with me during my administration. The officers who served with me during this decade were: First Vice Presidents, the late Mr. Henry Seinfeld, who rendered such splendid service during his life-time, and his successor Judge Greenberg; Second Vice President, Mr. Hyman Aaron, who served throughout my administration; Secretaries, Mr. Henry Gold and Mr. Max Herzfeld; Treasurers, Mr. Fred Kronish, Mr. Benjamin J. Kline, Mr. Moses Ginsberg and Mr. David Goodstein.

And then there are a few who worked behind the scenes: One of

afflicted the Egyptians, the Bible tells us: "And to all the Israelites, there was light in their dwelling place." So, too, in these ten years. While the plague of darkness visited the whole under a terrific mental strain. So great was his love for our Center that he was able to master his personal troubles in the service he rendered to our cause.

We pray to our Heavenly Father that He bless Mr. Schwartz with life and health and strength, that He grant to his beloved wife speedy restoration to perfect health, so that he may continue to serve his faith and plagues. When the plague of darkness

those is the president of the company I am connected with, Mr. Harry Strongin. When it came to a choice of doing work in the office or in the Center, he invariably said: "Go to the Center. It is more important there."

And then there was a little girl, to me the sweetest in the world. Many a night and many a Sunday, she remained at home, denying herself my company, and encouraging and insisting that I go to the Center to do my work. I know she would be thrilled to be here tonight, but fate denied that pleasure to her.

From the bottom of my heart, I wish Judge Emanuel Greenberg and his fellow officers a very successful administration and hope that they will make as good a record as the speakers claim I made, or better.

It also gives me pleasure to extend my sincere thanks and appreciation to the entire staff of the Center for their fine work and loyal cooperation. Words fail me to describe the sincere and faithful assistance given me during all these ten years by the able and devoted Administrative Director, Mr. Joseph Goldberg.

My hearty thanks also to Mrs. Isador Lowenfeld and the members of the Sisterhood, and to Mr. David B. Kaminsky and his fellow members of the Physical Training Committee for remembering me with such lovely gifts. I am most grateful to them for their kindness.

In conclusion, allow me to offer a fervent prayer that these tragic days through which we are now passing may soon come to an end with a complete victory for our beloved country and the United Nations.

world, we succeeded in keeping the light of our faith burning in this, our spiritual home, and this light in turn, brought illumination into the lives of all of us.

But to the credit of Mr. Schwartz there must be recorded an even greater miracle. Just in those ten critical years our Center increased its activities and enlarged its program of usefulness. We are now observing the tenth anniversary of our *Center Review*, which we started in the very first year of Mr. Schwartz's administration. This year will also mark the tenth anniversary of our Institute of Jewish Studies for Adults. In the second or third year of his administration we started our library, which today is one of the largest and most successful Jewish libraries in the entire city. And to cap the climax, it was in the last months of his administration that we wiped out practically all of the \$400,000 mortgage which weighed so heavily upon us. I said "practically all of our mortgage." Mr. Schwartz was considerate, and wanted to leave something to his successor. What a splendid record of achievements in these terrible, trying years of Jewish life! We were not content with merely holding our own, we were determined to march ever forward, to advance "from strength to strength."

And now we usher in a fourth president, Judge Emanuel Greenberg. We are confident that his administration, too, will mark an important milestone in the life of our institution. Now that many of our financial worries have been taken care of, we look to him to lead us into new paths of service and endeavor which will continue to justify the position of our Center as a leader in Jewish life throughout the land.

And so it is from the depth of our hearts that we offer tonight our *Korban Todah* in gratitude for devoted and faithful service. We appreciate above all that Mr. Schwartz served people in the years to come with the same devotion and zeal that marked his service in the past.

Mr. Schwartz came to office in the year when Hitler came to power. Let us hope and pray that the year 1943, when Mr. Schwarz retires, will mark the end of the scourge that has afflicted the world, the year that will see the defeat, not only of Hitler but of Hitlerism throughout the world,

the year when a victorious peace shall be achieved by America and her Allies, the year that will bring joy and blessedness to all men and to all peoples.

OVER 100,000 JEWISH FARMERS IN U. S. A.

OVER 100,000 Jews are engaged in farming in this country, according to the latest annual report of the Jewish agricultural Society. In the year 1900 this country had fewer than 1,000 Jewish farmers. The report discloses that these farmers have geared their production activities to meet the demands of the war. A large number of refugees have been enabled by the Society to enter the agricultural field. Many men between 40 and 60 years of age, who had no agricultural background, have adjusted themselves to farming work. Since the inception of the Society in 1900, it has granted more than 14,000 loans, amounting to nearly \$9,000,000, to farmers. The Society, which was founded for the purpose of assisting Jews already on farms as well as those desiring to take up farming as an occupation, gives courses in agriculture by correspondence and also in schools established by it. It also has a placement service for those desiring to obtain farm work.

* * *

A survey recently conducted among the pupils of Hebrew elementary schools in Palestine discloses that a great majority of the boys and girls are interested in and desire to engage in manual occupations. Among the boys, 33% expressed a desire to become mechanics, 41% locksmiths 8% engineers and 18% agriculturists.

Among the girls, 30% desired to become nurses or teachers, and 22% to engage in agriculture.

TO THE CENTER FAMILY

Increase the scope of the Brooklyn Jewish Center by increasing its membership.

Urge your friends to join.

Show your devotion to the Center by enrolling a new member.

BROOKLYN JEWISH CENTER ACTIVITIES

Passover Services

The services for the first days of the Passover holiday will be held on Monday evening, April 19th at 7 o'clock and on Tuesday evening, April 20th at 7:15 o'clock. The services on Tuesday and Wednesday mornings will begin at 8:30. Our cantor, Rev. Samuel Kantor will officiate on both days. Rabbi Levinthal will preach on the significance of the Passover festival both on Tuesday and Wednesday.

Services for the first born son will be held on Monday, April 19th at 7:30 and at 8:30 o'clock.

Services on the intermediate Sabbath, Saturday morning, April 24th will begin at 8:45 o'clock. Candle lighting on Friday, April 23rd will be at 7:29.

Concluding Passover Services

Services for the concluding days of the Passover holiday will be held on Sunday and Monday evenings, April 25th and 26th at 7:15 o'clock. The morning services will be held on Monday and Tuesday, April 26th and 27th at 8:30 o'clock.

Yiskor (memorial services for the dead) will be recited at the services on the last day of Passover, Tuesday, April 27th at about 10:15. Rev. Kantor will officiate on both days. The sermon on Monday morning will be delivered by Rabbi Mordecai H. Lewittes. Rabbi Levinthal will preach on the concluding day of Passover, Tuesday morning, April 27th.

Lighting of Candles During Passover

The candle lighting on Monday and Tuesday evenings, April 19th and 20th will be at 7:29 and on Sunday and Monday evenings, April 25th and 26th at 7:36.

Discourse by Mr. Doner This Saturday Afternoon

Mr. Jacob S. Doner a member of our Governing Board, will deliver a discourse in the Prayer Room this Saturday Afternoon, April 17th, at 4:45 o'clock. His subject will be "Tradition and Lore for Passover." All welcome.

Hebrew School and Sunday School

A memorial assembly in honor of Mr. Benjamin Hirsh, may his memory be blessed, was held on Sunday, April 11, 1943. Mr. Kartzinel read the Twenty-third Psalm; Arthur Flamm, president of the Students Organization, spoke of the love for Judaism instilled by the departed in the hearts of the students. Rabbi Mordecai Lewittes paid tribute to Mr. Hirsh as a scholar, a teacher, and a pioneer of Hebrew education. "The finest tribute the students could pay to the memory of the beloved teacher," Rabbi Lewittes said, "would be to make a love of Hebrew, of Palestine, of Torah and of the synagogue, a lasting part of their lives." Rev. Samuel Kantor recited Michtam L' David. The meeting was concluded by a moment of silence in memory of the deceased.

A model Seder will be conducted by the students of the Hebrew School on Sunday, April 18, 1943. All Hebrew School students will gather in their classrooms at 10:30. Mrs. Serbin-Beder is in charge of the arrangements. The interpretations of the various Passover symbols will be given by the students of the graduation class under the direction of Mr. Jacob Kartzinel.

The Sunday School held a contest on Passover customs on Sunday, April 11. The contest was won by Miss Honig's class. On Sunday, April 18, the students will gather in their classrooms at 10:00 a.m. A feature of the assembly will be a Palestinian film.

Center Academy Seder

The children of the Center Academy will be very busy on Friday, April 16. Every child in the school will work on committees in helping to prepare for the Seder. Some will pare apples, some chop nuts for the Charoseth, others will set the Seder table. The pupils of the Eighth Grade will act as chairmen of the different committees.

The Seder will begin at 12 o'clock. Each grade will function as a family with a father and mother at the head. On the dais will sit the members of the Eighth Grade. The father of this grade will conduct the entire ceremony.

Junior Congregation

The class started by the Junior Congregation has proved very successful. Each week students specially prepared by the officers, lead in the Shacharit or Musaf service. On Saturday, April 17, 1943, Mr. S. Kling of the Hebrew School faculty will speak.

The Junior Congregation will hold services on the first and last days of Passover. Rabbi Lewittes appealed to all young people of the neighborhood to attend a service on the Passover. He pointed out that many children who absent themselves from public school on these days, unfortunately, do not attend a religious service. The Junior Congregation welcomes all young people of the neighborhood to attend its Passover services.

Clubs

The Inta-League is holding a spring frolic and dance on Saturday night, April 17, 1943, in the gymnasium. The dance will be preceded by a basketball game.

The Candle-Lites are planning a hike for the near future. During the last meeting the group learned some Palestinian folk-dances including the Hora and the dance *Sham B'Eretz Yisrael*.

The Maccabees have succeeded in maintaining their unbeaten record in basketball. Meetings are held every Saturday night.

The Dramatic group is busy rehearsing for a play soon to be presented.

Sabbath Services.

Kindling of candles at 7:21 o'clock. Friday evening services at 6:00.

Sabbath services, Shabbat Hagadol, Parsha Mezorah, will commence at 8:45 a.m.

Rabbi Levinthal will preach on the weekly portion of the Law.

Mincha services at 6:00 p.m.

Maariv services at 7:45.

Daily Services

Morning services at 7 and 8.

Sunday morning additional services at 9.

Mincha services at 7:25 p.m.

Bar Mitzvah

We extend a hearty Mazel Tov to Dr. and Mrs. Julius Sherman of 1195 Carroll Street upon the Bar Mitzvah of their son, Noel, which will be held at the Center on April 17th.

A hearty Mazel Tov is extended to Mr. and Mrs. Harry Cooper of 146 Lincoln Road on the occasion of the Bar Mitzvah of their son, Samuel G., which will be celebrated at the Center on April 24th.

Congratulations

We extend our hearty congratulations and best wishes to the following:

Mr. and Mrs. Samuel Stark of 693 Montgomery Street on the engagement of their daughter, Doris Rita, to Cpl. Lester Bushman, son of Mr. and Mrs. Max Bushman of Philadelphia. Congratulations are also extended to the grandparents, Mr. and Mrs. Morris Groden.

Mr. and Mrs. Judah Trotzky of 275 Linden Boulevard on the occasion of the engagement of their daughter, Rochelle to Mr. Charles Zankel, U.S. N.R., son of Mrs. Sadie Zankel and the late Mr. Louis Zankel.

Dr. and Mrs. Charles Windwer upon the birth of a daughter Su-Ellen to their children, Mr. and Mrs. Herbert Udell on April 4th.

Holiday Gymnasium Schedule

The Gym and Baths Department will be open to women on Monday, April 19th from 10 a.m. to 1 p.m. and to men and boys from 1 p.m. to 5 p.m. It will be closed on Tuesday and Wednesday, April 20th and 21st and will reopen on Thursday morning at 10 o'clock. The department will again close on Sunday, April 25th at 4 p.m. and will reopen on Wednesday, April 28th at 10 a.m.

Acknowledgement of Gifts

We acknowledge with thanks receipt of gifts from the following:

Prayer Books, Talmism and Bibles

Mr. and Mrs. Benjamin Z. Levitt in honor of the Bar Mitzvah of their son, Samuel Morton, which will be held on May 1st.

Mr. and Mrs. Abraham Rothkopf in honor of the Bar Mitzvah of their son, Irwin.

Mrs. Abraham Shapiro in memory of her beloved father and uncle.

No Bulletin Next Week

The Bulletin will not be published during the Passover holidays.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Brent, Harold
Res. 961 Eastern Parkway
Bus. Chemicals, 28 Columbia Hts.
Single

Proposed by Phil Singer

Coppell, Joseph
Res. 992 Eastern Parkway
Bus. Pharmacy, 189 Stuyvesant Av.
Married

Federman, Harry J.
Res. 763 Eastern Parkway
Bus. Cork Mfr., 375 Kent Ave.
Single

Proposed by Harry Munzer

Freid, Morris
Res. 1553 Carroll Ct.
Bus. Jewelry, 66 Bowery
Married

Proposed by Isador Lowenfeld

Ginsberg, Phillip
Res. 1679 Carroll St.
Bus. Cleaning, 1016 St. Johns Pl.
Married

Proposed by Louis Saffer

Goldberger, Norman N.
Res. 692A Eastern Parkway
Bus. Stationery, 39 Maiden Lane
Married

Proposed by Abe Mann

Greenberg, Arthur
Res. 5614 - 15th Ave.
Bus. Foods, 375 Grand Concourse
Married

Proposed by Joseph L. Greenberg
and Sam Seelenfreund

Lippin, Abraham L.
Res. 255 Eastern Parkway
Bus. Insurance, 51 Maiden Lane
Married

Proposed by K. Karl Klein and
Joseph Levy, Jr.

Mellins, David J.
Res. 768 Montgomery St.
Bus. Mfr., 1 Carlton Ave.
Married

Schenkman, Dr. Harry
Res. 1603 Carroll St.
Bus. Physician
Married

Proposed by Dr. Charles Windwer

Weiss, Moses
Res. 295 St. Johns Pl.
Bus. Insignias, 1170 Broadway
Married

The following have applied for reinstatement in the Brooklyn Jewish Center:

Fleisher, Philip
Res. 1160 Lincoln Pl.
Bus. Real Estate, 185 Montague St.
Married

Proposed by Samuel Shanker

Herschman, Dr. Louis
Res. 232 Rogers Ave.
Bus. Physician
Single

Rosenwasser, Maurice
Res. 61 Eastern Parkway
Bus. Flour, 2 Broadway
Single

Teller, Henry
Res. 1594 Union St.
Bus. Insurance, 99 Nassau St.
Married
Proposed by Jacob S. Doner

Condolence

We extend our heartfelt expressions of sympathy and condolence to Mr. Louis Albert of 1307 President Street upon the death of his brother, Joseph D. Albert, on March 29th.

"A NEW WORLD IS BORN"

A new book of sermons by

Rabbi Levinthal

will be published in May by
Funk and Wagnalls Co.

The book will contain a collection of 42 of the outstanding addresses and sermons delivered by Rabbi Levinthal from the pulpit of the Brooklyn Jewish Center and on other notable occasions. These sermons deal with new world problems that face the Jews today.

Price: \$2.50

MATZOH BALL

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SATURDAY, APRIL 17th

BASKETBALL GAME AND DANCE

8 P. M.

35c per couple

20c per person

THE REACTION OF AMERICAN JEWRY TO HITLERISM

Continued from page 17

illegally with the connivance of the Department officials. It was only when he threatened to take the matter to court, that the practice was stopped.

In the halls of Congress, there prevailed a silence in regard to what was going on in Germany. Only one speech in criticism of the Nazi scourge, made by the late Senator Robinson, is on record. Perhaps it was thought at that time that National Socialism was merely a temporary affair and would soon blow over. Soon, however, the voices of our leaders were raised in condemnation of the unholy activities in Germany. No one was more outspoken than our President. His statements, particularly the one following the atrocities that were the horrible sequel to the assassination of Vom Rath were considered the severest rebuke to a foreign government ever uttered by a President of the United States.

One effect in this country of the words and deeds of the Germans was the growth of anti-Jewish feeling in certain American quarters. One thing that the Germans developed with great finesse was their method of propaganda. Under the efficient leadership of Dr. Paul Joseph Goebbels, much cleverer and more cunning than his master Adolf, and just as unscrupulous, propaganda became a fine art. Goebbels availed himself of all means in an attempt to poison the minds of Americans. The Nazis sent over many emissaries to the United States to influence Americans of German birth or parentage, and those Americans with grudges against the Jews. Some of their agents came over as ambassadorial or consular assistants and were protected by diplomatic immunity. Soon after the formation of the Third

Reich, an organization known as the Friends of New Germany came into existence, to be followed by the German American Bund. The Bund for a considerable time exerted a nefarious influence on the minds of some weak-minded or prejudiced Americans. There were a number of outrages committed on synagogues and other Jewish public places. An example may be cited in the disfigurement of the front of the beautiful structure of Temple Emanuel on Fifth Avenue, Manhattan. In some states, as in New Jersey, the Bund became quite a social problem. It was only after the enactment of certain restricting laws, and especially after the indictment, sentence and imprisonment of its leader, Fritz Kuhn, for grand larceny, that the evil influence of the Bund began to diminish.

Other organizations more or less anti-Semitic sprang up like mushrooms, to a great extent under the encouragement of German propaganda. Their leaders zealously tried to follow the ways and manners of their

Nazi mentors. One organization, under the notorious Pelley, recently committed to Federal prison, was actually known as the Silver Shirts, in imitation of the Brown Shirts and Black Shirts. However, the most prominent and most dangerous of these little Hitlers was Father Charles Coughlin. In his weekly journal, *Social Justice*, he published articles intended to arouse hatred against the Jews and Great Britain.

The German persecutions drove to our shores many great writers and musicians. Thomas Mann, one of the leading figures in present day literature, came to America because of his refusal to accept the tenets of Hitlerism. In like manner, the late Stefan Zweig, an unusually gifted writer, chose a haven here. It is a misfortune that nostalgia drove him to suicide. The same fate overtook Ernst Toller, also a talented writer, who sought shelter in this country. Lion Feuchtwanger and Andre Maurois were among others who came here. Orchestra conductors like Bruno Walter and Otto Klemperer, and the great master of the theatre, Max Reinhardt, also settled in the United States.

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EUROPE—TEN YEAR'S WAR AGAINST THE TEN COMMANDMENTS

Continued from page 13

peoples and, above all, against the Jews. With the Nazi conquest of a third of European Russia, about two million additional Jews had been furnished for the slaughter-house, called "New Order."

Yet, under these indescribable conditions, with epidemics raging, and the Nazi beasts incessantly torturing their helpless victims, the Jews tried to survive, and still prayed in the three synagogues left to them. They had several libraries and cultural establishments, and even opened a theatre.

But the Nazis did not wish to permit the Jews even the existence of outcasts, of "untouchables." They decided to exterminate all Jews they could get hold of. Following the cynical declaration of Goebbels that world-Jewry was now "undergoing a gradual process of annihilation," Jews from Western and Central Europe were deported to the "reservations" in Poland,

especially in 1941 and 1942, and, like their East European brothers, "liquidated" in cold blood.

★ ★ ★

At the time of this writing (March, 1943), five million Jews are in danger of extermination. They are praying, together with the other enslaved peoples of Europe, for a quick victory of the United Nations; their eyes are turned westward, where huge fleets past crucial decade.

of British bombers are smashing the German war factories, southward, where the British, the American and Free French forces are battling the foe in Tunisia, eastward, where the Russian bear is inflicting deep wounds on the German invader.

They are anxiously waiting for the day when, all over the world, the bestiality of the New Order will be replaced by the blessings of the Atlantic Charter.

UNITED STATES — THE JEWISH COMMUNITY

Continued from page 19

time out in this period of their people's tragedy to attack Zionism because of its alleged "secularization," the Jews of America as a whole have shown themselves deeply understanding and appreciative of the saving qualities of Zionism in the present emergency. The fact that Palestine has not only welcomed 280,000 Jewish men, women and children since the advent of Hitler but has also been able to absorb them into the life of the country, has made a tremendous impression indeed, so tremendous that the B'nai B'rith, heretofore indifferent to Zionism, announced in 1940 its willingness to raise the sum of \$100,000 to buy land for a colony in honor of Mr. Henry Monsky, its president. If the Central Conference of American Rabbis has not officially adopted the Zionist platform, a good many of its members are in active sympathy with its program and are among its most ardent workers and supporters. Almost 60 percent of the funds of the Hebrew University in Jerusalem, are supplied by the American Friends of the Hebrew University, of which Dr. A. S. Rosenbach is president.

No history of modern Palestine would be complete without a record of

the part played by Hadassah. This Women's Zionist Organization of America, which began its work in Eretz Israel at the end of the last war, has continued its devotion to the Holy Land with unabated love during the past crucial decade.

★ ★ ★

And so the story of the march and progress of a community of five million Jews is told. It is a story of a community still in its pioneering stage, still trying to find itself, still lacking the seasoned stability of tradition and long duration. But it is the story of a Jewry strong and vigorous, endowed with youthful vitality, marching steadily onward to its appointed task and destiny. This is a community that has taken upon itself the woes and afflictions of its martyred sister-Jewries, and it is determined to heal their wounds and right their wrongs.

Out of the surrounding darkness comes the flaming message of American Israel. It is a message of hope, courage, and cheer. And by this message Israel shall live and conquer, for it is a message of the spirit, and the spirit will not die. The spirit is as eternal as God who created it is eternal.

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It is an inspiring coincidence that in this period, when the Jews, who have suffered so cruelly from the plague of Hitler, are celebrating Passover, the Allied Nations should have reached the turning point in the war, the passing over from the darkness of defeat to the dawn of victory . . . Consolidated joins the Jewish Community of Brooklyn in giving thanks for this beginning of the end for the powers of evil. May the next Passover see the final passing over from war to the just peace that is our goal.



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The Brooklyn Jewish Center Review

THE DEATH OF AN ILLUSION

By JACOB S. MINKIN

MASLIANSKY, THE SPEAKER

By LOUIS LIPSKY

"THE WORLD OF SHOLOM ALEICHEM" —AND OTHER NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

HOMEWORK FOR THE PROFESSOR

By DR. ERNST WARSCHAUER

THE JEWS OF IRAN

By HARRY E. WEDECK

LAG B'OMER MASS WEDDINGS

By DANIEL PERSKY

NEWS OF THE MONTH

By LESTER LYONS

MAY

1943

HONOR ROLL

This is an additional list of Center members, and sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to time of going to press.

Berg, Irving
Cohen, Aaron I. A.
Cohen, Richard L.
Levy, Jacob
Lowenfeld, Leroy
Marx, Melvin

Meisel, Samuel J.
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cordially invited to attend.

Following a brief business meeting there will be a program of entertainment which will include DON TANNEN (Popikoff — Russian Ambassador of Good Will)—and other leading artists.

BROOKLYN JEWISH CENTER REVIEW

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MAY, 1943 — IYAR 5703

No. 36

THE COMING CONFERENCE OF AMERICAN JEWRY

THE passing of the days brings us ever closer to July 1, when the American Jewish Conference will convene. That conference, bids fair to be among the most important developments in American Jewish history. It is fraught with tremendous consequences for world Jewry.

The Conference will consist of 500 delegates from the entire country. The plan for their selection provides for a democratic election. It is to be hoped that the voters will give to this election the careful consideration it merits. For the first time in the history of the Jewish community in America, Jews of all types of opinion, of all the various religious complexions, and differing economic status, are prepared to join together in choosing a group of men who will consider the post-war problems of the Jewish people. Two things are of paramount importance: 1—that there will be a large participation in the election and, 2: that the proper delegates shall be chosen. The Conference will deal with questions affecting the future of world Jewry. Its resolutions and proposals will be placed before a victorious peace conference. Two facts will materially determine the mood in which the peace conference will deal with the Jewish question. One is the sense of justice of the conferees. The other is the impact upon them of the unanimity of American Jewry. The fortunes and even the future of millions of Jews depends on them and their wisdom.

Failure to bring out a large vote can have only disastrous effects. Our first duty, therefore, is to create great interest among the Jews in America so that on July 1 all those entitled to vote in the election will cast their ballot.

In the second place, it is of importance that the delegates to be elect-

ed shall be Jews inspired with a Jewish *weltanschauung*. They must not be chosen merely because they are wealthy. They must not be elected merely because they have a record for charitableness. It is dangerous to elect them only because they have been politically prominent. In a word, they must be men who have proven by a lifetime of service to the Jewish people that they are neither assimilationists nor anti-Zionist. The content of their Jewishness must be an affirmative one in order to entitle them to participate in this important conference.

No greater duty exists today on the part of American Jewry in its relation to Jewish life than to give earnest and even prayerful thought to those two aspects of the coming Conference.

—WILLIAM I. SIEGEL

DR. WISE—FIFTY YEARS IN THE MINISTRY

ON the seventh day of Passover Dr. Stephen S. Wise celebrated the fiftieth anniversary of his entrance into the ministry. It was just fifty years ago, when he was only nineteen years of age, that he was appointed to serve as Assistant Rabbi of the Congregation B'nai Jeshurun, in New York. He and B'nai Jeshurun celebrated the event with a special service at which Dr. Wise preached the anniversary sermon.

One can hardly realize that this vibrant, active figure has passed the fiftieth year of service in the Rabbinate. He is still so full of faithful vigor and enthusiasm, he is still so energetic in his service to his people and humanity that he puts to shame many a younger man.

Because of his strong convictions, and because of the zeal with which he gives expression to his ideals, it is but natural that he should have

won for himself not only friends but also opponents. All, however, must agree that there is no figure in American Jewish life who has rendered greater service to Jewry than Dr. Wise. It is our fervent prayer that for many, many more years he may be blessed with health and strength to continue to serve our beloved America, the children of Israel, and all humanity with the same youthful spirit which crowns his service today.

—ISRAEL H. LEVINTHAL

THE LEVINTHAL FOREST IN PALESTINE

THE Jews of Brooklyn, in their desire to pay their tribute to Rabbi Israel H. Levinthal, have undertaken a project to plant fifteen thousand trees on Jewish National Fund land in Palestine to form a forest that will bear his name.

This signal honor comes to him on his fifty-fifth birthday, and in recognition of more than three decades of leadership in the American rabbinate.

Rabbi Levinthal has been the recipient of many honors and distinctions because of his scholarship and zealous devotion to his people and to his people's needs. We doubt whether any of these recognitions can compare with the tribute that will be paid to him through the planting of the forest in Eretz Israel. From his boyhood he has given of himself and of his great oratorical talent to promote the cause of Zionism and Palestine. In this work the Jewish National Fund has occupied a most important place. One need but recall the historic scene at the Zionist Convention held at Providence, Rhode Island, in 1936, following the news of the Arab wanton destruction of Jewish National Fund trees in Palestine. It was Rabbi Levinthal's task to deliver the symbolic "memorial address" for the uprooted trees. Those who were witnesses to the scene are authority for the statement that Rabbi Levinthal delivered one of the

Continued on next page

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

RECENTLY, at a Bar Mitzvah dinner at the Center, on a Sabbath after the service, I happened to be discussing the service with a gentleman who is not a usual attendant at the synagogue. He was a very intelligent and cultured man, and I was struck by an observation he made.

"You know," he said to me in all frankness, "this was a very interesting experience for me this morning. I never realized the true value of going to a service as I did today. I found it a spiritual relaxation!" Those words made a deep impression upon me. A *spiritual relaxation!* I doubt if the most ardent religionist could put the importance and the value of attendance at religious services into a happier phrase.

We all realize that our bodies need relaxation from the physical rigors to which they are put. We realize that our minds need relaxation from the constant worries that attack them. We do not realize that our spirits need relaxation as well. Mind and spirit can find their best relaxation under the influence of a Synagogue service.

THE LEVINTHAL FOREST

Continued from page 3

most stirring appeals ever heard from the platform of a Zionist Convention. It literally moved the delegates to tears and, there and then, more than 100,000 trees were pledged to replace the trees which the Arabs destroyed.

The certificate for the planting of the "Levinthal Forest" in Palestine will be presented to him at a public reception and meeting to be held at the Brooklyn Academy of Music on Monday evening, May 31st. It is most fitting that the name of Rabbi Levinthal shall be forever linked with the planting of trees in Palestine, and that the funds raised through this campaign shall be used to redeem the soil of Eretz Israel so that it will be available to the thousands of wanderers who will find refuge in our ancient homeland in the years to come.

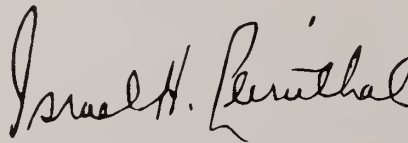
—ISIDOR FINE

The gentleman was not content with his simple phrase. He went on to describe his mental reactions, how refreshing it felt to be removed from the cares and worries of every-day business, how far away he felt from these anxieties, how good it was to be made to think, through the sermon, of finer ideals, of happier ways, even for the brief time that he sat in the Synagogue.

I give these impressions to the reader to ponder over. There is no need to elaborate upon them. We would all be happier people, even in these days of unhappiness, if we could free ourselves spiritually for at least a few hours a week. Our lives would be so much more meaningful if we could get into the habit of spending the Sabbath morning at Synagogue services, and allowing its influence to penetrate our lives. *Spiritual relaxation*—that is what we need—more so today in these trying times than ever before.

There are other reasons that should prompt a Jew to attend services in the Synagogue, but this reason is not the least of them, and is worthy of your serious consideration.

Try this recipe. Give yourself the spiritual relaxation that you—and all of us—sorely need!



THE TRUTH ABOUT THE "ABROGATION" OF THE CREMIEUX DECREE

By Carl Hartman

FRENCH legal experts in Washington have only just received the text of Gen. Henri Giraud's decree of March 14th, denying citizenship to Algerian Jews. As they had suspected from earlier reports, the edict is not only unconstitutional, but legally almost meaningless.

The Cremieux decree of 1870 automatically made French citizens of native Jews born in Algeria. On October 7, 1940, four days after the introduction of the first anti-Jewish laws in France, Marshall Petain promulgated a "law" depriving them of that citizenship.

This was unconstitutional for at least two reasons. First of all, Petain had no right to exercise legislative powers. Second, even if he had, French citizens, like American citizens, cannot be deprived of their rights without being proved guilty of some serious offense.

Petaín's "law" was thoroughgoing and fairly clear. Not only did it abrogate the Cremieux decree, but said specifically that native, or Algerian, Jews would no longer be considered French citizens, and specifically that their political rights would be the same as those of native Moslems. It also specified that these provisions applied to the beneficiaries of the Cremieux decree and to their descendants.

All these provisions were swept away by Gen. Giraud's main decree of March 14, declaring invalid all Vichy legislation. Simultaneously came Gen. Giraud's abrogation of the Cremieux decree. This is quite brief. All it says is:

"Art. 1 — The decree of Oct. 24, 1870 concerning the statute of native Jews of Algeria is abrogated.

"Art. 2 — Within three months, regulatory decisions will determine the conditions under which this ordinance is to be applied."

Gen. Giraud's decree remains as unconstitutional as Petain's. If Gen. Giraud has any legitimate power at all, it is that of a commander-in-chief under martial law. But a Frenchman's legal rights are carefully safe-guarded under martial law — the military cannot even search his house between sunset and dawn, much less make decisions affecting his citizenship.

So spokesmen for the Algerian Jews are not particularly worried. If democracy wins in France, as they are certain it will, any French court will inevitably restore their rights. Meanwhile, Gen. Giraud's anti-Jewish subordinates can keep them tied up in red tape, no matter how just his ordinances.

—Jewish Telegraphic Agency

TOGETHER with many other casualties, the worship of German Kultur will go down unwept and unmourned. For many years, particularly during the latter part of the nineteenth century, learned circles in Europe and America spoke with admiration, and even envy, of German attainments in scholarship and philosophy. By thousands Germany was held up as a land of intellectual light, a lantern of idealism and scholarship in a Philistine world.

Our colleges and universities were under strong German influence. In the institutions of higher learning scholarship spoke a language with a strong German accent. No candidate for academic preferment was considered ripe or competent enough unless he served an apprenticeship at some German university, and our student and professor exchanges encouraged the mystic cult of German superiority in all things intellectual.

Our theology was particularly foreign, as was also our Bible criticism. The Old as well as the New Testament were left to the tender mercies of Wellhausen, Kautsch, Stade, Duhm, Harnack, and the other gentlemen of the school of the so-called Higher Bible Criticism, or as the late Professor Solomon Schechter had humorously dubbed it, "Higher Anti-Semitism." The world stood by and applauded when impious hands were laid upon the Bible, when, like a decayed corpse, it was being vivisectioned, when the Semitic origin of civilization was questioned. Little did it realize that by so doing, the Judeo-Christian morality was being undermined and the way prepared for paganism. It was not so many years ago that the credo of the German theologians was, "Kaiser Wilhelm is our God and Julius Wellhausen and Houston Stewart Chamberlain His prophets." The slogan has since changed but the moral is the same.

What however is more surprising is that many Jewish scholars had naively joined in the popular myth of the German moral and intellectual superiority. The German cult found nowhere so many disciples as among the very people whose religious and cultural tradition it was seeking to destroy. They found it safer to walk over the bridge than to swim the flood. Little did they realize that by destroying the Bible, by tearing page after page from the Jew's old patent of

nobility, they were preparing the way for their destruction. Jewish scholars and theologians not only did not resent or defend themselves against the intellectual persecution of the German professors, but quoted their opinions, adopted their conclusions, copied their phrases, repeated their catch-words, not sparing even the taunts of Jewish tribalism and occidentalism. It was not until Professor Solomon Schechter had called attention to the new bondage to which Jews were selling themselves, that a more sobering view of the situation prevailed.

It was only during the past decade, since Hitler and Nazism came upon the scene, that the German claim to moral and intellectual superiority was seriously deflated, that it suddenly dawned upon a stupefied humanity that the idol it was worshipping was none other than the grim old Teutonic god, outwardly veneered but inwardly cruel, ruthless and lustful. No other power than demons could have led such an assault upon humanity and civilization as to make even Genghis Khan shudder in his grave.

If there was any truth in the German claim to moral and spiritual superiority, how does it happen that in less than ten years Germany should have become the principal center of hostility to intellectual life, that not one group or a party, but almost a whole people has sunk to such a low level of bestial depravity? Germany had prided herself on her love of books; education was wide-spread; authorship was rated high; the written or printed word was held sacred; it was a German, Gutenberg, who had invented the movable type. Yet, in a few short years, the atmosphere had so suddenly changed. The intellectual life was spurned, books were burned, scholarship was discredited, poets, writers and thinkers who did not speak the language of Hitler were scorned, persecuted, thrown into concentration camps, exiled, and even done to death.

Such changes do not come abruptly. A healthy-minded people with a strong proclivity for the moral and intellec-

The Story of a Barbaric Tradition Culminating in Hitler

By JACOB S. MINKIN

tual life does not overnight perpetrate such acts of barbarism as the Germans have been guilty of during the past few years. There is no parallel in history to such an abrupt transformation. Unless the seeds of moral decay and corruption were planted deep in the soul of the Germans from the very beginning, this sudden deviation from the path of angels to that of demons would be inexplicable.

The Church—both Catholic and Protestant—was shocked by things that happened. She was shocked by Europe suddenly turned into a slaughter house, by the Fatherland becoming a wild beast, by the horrifying crimes and indecencies committed in the name of the German people. The Church was not only shocked but possessed the moral rectitude to protest. She could not regard the things that were done in silence.

From the very beginning the Church realized and resisted the terrible implications of National Socialism with its atheistic doctrine as preached by Hitler and his fanatic followers. She resisted and made her resistance felt. She saw through the anti-spiritual nihilism of which the Nazi Party was created and fought it with all the weapons at her command. For the second time in almost two thousand years the Church had her martyrs. The concentration camps and torture dungeons of the Third Reich are filled with ministers and preachers of the Christian Gospel. Martin Niemöller and his fellow Christian idealists will figure in the books of Christian saints as surely as did the Christian martyrs who had suffered and died for their faith in the days of the Romans.

But where were the boasted leaders of German Kultur, the poets, the writers, the thinkers, the university professors, the men we had praised and coddled, the moral and spiritual trail-blazers who held up the lantern of learning? Where was their voice when books were burned, when men

who adorned ancient seats of learning were driven from their places, persecuted, exiled, hounded like wild beasts? Where was their protest when the very ideals they had paraded before the world were being mocked and perverted by a false and depraved doctrine? How many had the courage to lift a finger against the wrongs, injustices and brutalities committed against defenseless millions? A few fled the Fatherland, choosing exile, but the rest, the large body of German men of "light and learning," preferred to remain with the Nazis.

The truth of the matter is, German backsliding to primitivism is not as accidental or temporary as apologists for Germany would have us believe. It is inherent in the very life and spiritual make-up of the mass of the German people. Nature, says the Roman poet, will return even if driven out with a pitchfork. And during the past two thousand years, the nature of the Germans was heathen, pagan, primitive. Indeed, Christianity had no easy time in Germany; it was never accepted quite wholeheartedly. Underneath so-called Christian Germany is a pagan, pre-Christian stratum which had not been shaken off. Christianity was really never more than tolerated in the Fatherland, which had not wholly absorbed it. There were always those who resented and rebelled against its intrusion. In spite of two thousand years of propaganda, old Wotan remained master over the German mind. Christ was preached in the churches but Odin ruled the hearts of the congregants.

What social or political ideal there was in Germany was for destruction, rather than construction. The Germans had destroyed almost everything they laid their iron-gloved hands on. Their energies were dissipated in war and combat. Time and again they drenched the world with blood. They had a furious contempt for those who were not their equal in battle, and still more furious hatred for those they could not rape, rob and plunder. Hellenic culture was spread in the wake of Alexander's conquests; the Roman conception of law and order was carried by Caesar's legions; the social and political ideals of the world were affected by the Napoleonic wars, but what revolutionary, world-transforming ideals were carried in the knapsacks of the German soldiers?

It was not in any such atmosphere

as Germany provided that the creative arts could flourish, that humanism was possible, that a German counterpart of the Italian Renaissance with its almost fabulous wealth of pen, brush and mallet, could arise. For these things a people needs grace, poise and spiritual inwardness, qualities that were foreign to the German temperament. Because of his political immorality, and the sinister qualities of his character, Hitler is often spoken of as a modern Machiavelli. But the comparison is superficial; for whereas the Florentine was a statesman to stir the imagination, a political philosopher of extreme clearness, keenness and range of vision, his so-called German counterpart is only a conscienceless adventurer incapable of evoking any other feeling than moral shuddering.

The Germans pride themselves on their freedom. They had never been vanquished. No foreign conqueror had prevailed against them. Even the ancient Romans had to send their elite legions, their ablest generals, in order to subdue them. Their life, their traditions, their very physical characteristics, remained the same from the days of Caesar to this day.

But their freedom is freedom of the whip, the knout, the barracks; it is the freedom of slaves accustomed by long habit to obey. For centuries they

had been impressed with an ideal of authority based on power and might. There is perhaps no people on earth so unused to freedom, so little trained for freedom, as are the Germans. When they had brief spells of freedom, they quickly sought their way back to the yoke, like bats unable to stand the sight of the sun.

Who is the national idol in Germany? Not men like Kant or Goethe, but Frederick the Great — great by the German standard of greatness — a drill sergeant who spent a long life keeping his countrymen perpetually in the barracks. No wonder that he is the only man in Germany whom Hitler admires and worships — to the extent to which he is capable of worshipping any one besides himself. Frederick was the hero and ruination of Germany, her greatest soldier and most pitiless slave driver. Under him Germany became hated everywhere. He lied and cheated everyone who had the misfortune to do business with him. He was the prototype of Hitler in almost everything, including his physical incapacities. He was the first to create a secret police which resembled the Gestapo in every way. Like Hitler, he avenged on his countrymen and the world the humiliation and torture of an unhappy childhood and youth.

Continued on page 23

STATE DEPARTMENT SAYS ALL GERMANS RESPONSIBLE FOR NAZISM

FOR those who still can't make up their mind whether to hold all Germans responsible for the annihilation of Jews in Europe, or only the Nazis, the sentiments of the State Department will, perhaps, serve as guidance. Department's attitude was clarified this week in no uncertain terms by Assistant Secretary of State A. A. Berle, who considers the position of the Jews in Nazi Europe to be "the greatest tragedy in modern history." Voicing the opinion of the State Department, Mr. Berle thinks that the time has passed when we can pretend that any small group of German rulers, or any single German party is solely responsible for the slaughter of the Jews. No group of rulers, no party, could have conceived, organized and carried out a program of general civilian slaughter without at least the tacit acquiescence of a large part of the German people, he feels. Had there been any general disapproval, any spontaneous revul-

sion of horror, any general practice of pity or kindness, such a program could not continue, Mr. Berle believes. He admits that there are, no doubt, Germans, and many of them, who do not approve, but they preferred the easier course of silence. He tells of accounts received of revolts by contingents of German soldiers against orders to act as slaughterers. He also knows of cases of civilians who have risked a good deal to befriend a few hunted Jews. But these, he says, have been the non-representative Germans, since their feelings and their voices found little echo among their countrymen. The Assistant Secretary of State therefore comes to the conclusion that their guilt must constitute one of the basic considerations in dealing with the German people as a whole in the hour of their final and conclusive defeat, and the so-called satellite states must share the responsibility, too.

—Boris Smolar, by J. T. A.

Resettlement in the Fourth Reich— Washington Heights

Homework for the Professor

By DR. ERNST WARSCHAUER

EVERY refugee has flashes of momentary uncertainty, when the equilibrium of his existence begins to totter, when he loses contact with reality and does not know whether his previous life was drawn from his imagination or whether his present life is a mirage bound to disappear into nothingness. However, as strange and inconceivable as our fate often appears to ourselves, there are connecting links between both parts of our life which convince us that they are not all dreams, but are real stages in the dark course of our life. The old existence is recalled when we here in the new world — encounter personalities who have played some interesting part in the last days of our past over there.

* * *

I am strolling along the wonderful promenade in Fort Tryon Park with the view of the Hudson in sight, when suddenly my eyes fall on a man who-like a lightning flash—reawakens within myself my whole past as a lawyer in Germany. The man was a physician, the medical expert of the court, where I used to practise as an attorney. He had been indeed the highest medical counselor of all courts in the province of Silesia. Being of Jewish descent—although baptised when born and completely alienated from Jewish matters—he had been dismissed and had left Germany. He had been fortunate enough to obtain a temporary appointment as a lecturer on juridical medicine at a New York University. We had had many bitter fights before the German tribunal, since he was all too much inclined — at least for my taste and that of my colleagues—to take the side of the public prosecutor and to affirm the intellectual responsibility of the defendant in spite of weighty evidence to the contrary. Well, in the pleasure of seeing each other again, and in the exchange of memories of the past, all former feuds were forgotten. No disputes any more; we were in full agreement that the Hudson scenery could compete with many similar points in Europe — the view from the hills near Dresden down onto the Elbe river winding its way through Sudeten from Bohemia into Germany, or the view from the hills of Godesberg down onto the Rhine valley, famous all over the world.

* * *

In 1931 I made an auto trip from

Silesia to the gulf of Naples and spent three weeks in Sorrento. I had put an advertisement in the papers offering a free seat in my car to a man ready to share in the driving all the way from Germany to south Italy and back, and a wealthy candy merchant secured for himself the pleasure of becoming acquainted with Italy in this way. He was a decent man, but we did not get along too well, for there were great differences between our personalities. I myself was a passionate lover of Italian art; he did not care for art but was fond of good food in elegant restaurants, light music and dancing. But as he was a sensible and sociable man, the trip was not a complete failure.

For many years I did not hear from this man, when — suddenly — here in New York, I came across his name. He is now the owner of a candy shop on Broadway. Both of us were greatly surprised and very pleased when a coincidence brought about our reunion.

* * *

The circumstances of learned refugees — especially former lawyers, writers, artists — in this country are, to put it mildly, not very bright. Their situation is aggravated by the fact that these people are often too old and not strong enough to work in a factory. Thus, such people are to be found eagerly hunting for some suitable home work. Such labor is not paid very well, but it can be done in the comparative quietness of the home. Music, lectures and other entertainment can be procured from the radio while working. Zipper cleaning offers to many refugees a makeshift for subsistence, though is a rather dirty occupation. Another home-work is folding containers for dehydrated soups. These are in great demand just now. The place where this clean and easy home-work is offered is always crowded with old and unemployed people from Europe. They either deliver boxes, each filled with a thousand neatly folded and labelled envelopes for soups,

or they are waiting for their pay and for new material to work on.

Standing among such a group one day, I suddenly heard a name which struck me as familiar. I remembered the old gentleman who was receiving his remuneration. I addressed him: "Are you the well-known editor of the Berlin Ullstein Press? The author of the famous language study series: Thousand Words English, Thousand Words Italian, Spanish and God knows what other language?"

"Of course, I am," he answered, "but now, you see, I am folding envelopes as you do."

I smiled and quoted the famous words from the beginning of Goethe's Faust, changing only the last line:

I've studied philosophy,
And jurisprudence, medicine,
And e'en, alas, theology;
Pursued them all with ardor keen:
And here, poor fool, I stand at last,
Folding papers in spite of my past!

He laughed heartily and said: "This is not so bad after all. We are working together, my wife and I, and we succeed in making both ends meet. Let sleeping dogs lie."

"I am surprised at your good humor," I remarked, "your son, whom I met in Rome in 1934, told me then that you had forgotten laughing completely since leaving Germany."

The old man smiled: "I have regained some of my equanimity. And as for my son, he is now an American soldier, having come over here long before ourselves."

We shook hands and decided to improve ourselves in the art of folding papers by exchanging our mutual experiences in the field.

Former and present life had touched again.

ANY full consideration of the situation of the Jews after the war inevitably involves a large number of controversies, but below the surface of controversy there are certain points of fact on which most people would probably agree. If only it be possible to achieve a general agreement also that there must be more than one solution, and that it is impossible to expect all Jews ever to think alike, then there is a real chance that all the facts of the situation may receive due consideration in planning the future.

In the old days before the war, when Gentiles spoke of the "contribution" that Jews made to society, and on the basis of which they should be accepted, many of my Jewish friends used naturally to ask: "Why is it the Jews must always *make a contribution* if they are to be accepted? Other peoples are accepted just because they exist, but we are asked to base our existence on our making a contribution." I think the war has finished this discrimination. It is quite true that people used to think that they could draw out of the common store of mankind without putting anything into it; but the war is changing that, and men realize that all nations, however great they may be, can only hope to survive by the contribution which they make not only to the common struggle, but to the common task of peace-making after the war. Moreover, we are realizing also that they all have needs for the consideration of which they will have to ask the sympathetic attention of their neighbors. The world of independent, self-seeking, sovereign states might come into existence again after the war for a brief and tragic period, but it holds out no prospect of a stable peace or a better world.

There is, then, no reason why Jews should consider themselves different from others in that they also, beneath the surface of their controversies, have to put forward both their needs and the contribution which they can make.

There are four primary Jewish needs today and tomorrow:

(1) In so far as their relations with Gentiles are concerned the urgent need is for a change of atmosphere. I believe that we may, without undue optimism, hope that the very fact that the age-old anti-Semitism of Europe has received such artificial stimulation and imaginary forms in Nazi propaganda may lead to a more complete

A Forecast of the Jewish Position in the Post-War World

By The REV. DEAN SMITH
(In the "English News Letter")

collapse of the anti-Semitic movement after the war than most expect. "Small showers last long, but sudden storms are short." In any case, it is certain, that no healthy solution is possible without a real change of atmosphere.

(2) I think it is true of Jews as of Christians that the spiritual vitality which has been born of the suffering of the past years will need new forms and organisms for its expression if much of it is not to be lost, and this presents an urgent problem to the religious leaders of both religions.

(3) The overpowering material need of the Jewish people is for homes in which they may feel secure. It is impossible today to say what number of homes may be needed, but this aspect of the Jewish question needs repetition in all political and economic discussions of the future.

(4) One of the most valuable Jewish activities before the war, of both national and international Jewish bodies, was the retraining of thousands of young Jews for more constructive livelihoods. This also is work which needs to go on as part of the general planning of any society.

These needs are constant beneath the surface of controversy. Orthodox and non-religious Jew, Zionist and non-Zionist, may propound different methods of meeting them, but if they propose solutions which ignore them they are bound to fail.

If Jewish needs are met, together with the needs of others, what in turn is the Jewish contribution—again a contribution to be made with that of other nations—to a more stable and creative order? Like all other contributions, those of the Jews are based on their traditions, their experiences, and their temperament.

(1) The long Rabbinic tradition has created a certain pattern in Jewish life which is shared by an immense majority of the members of the Jewish civilization, whether they are synagogue-goers or not. The tradition expresses itself in three ways of considerable value to the world. There is the instinctive sense among Jews that life is a unity, with no division

between the secular and the religious. There is the strong sense of social responsibility which is shown as much in the Jewish contribution to 19th-century Europe as in the upbuilding of the National Home. And thirdly there is the amazing — considering their experience in more than 1,000 years of history—and ineradicable optimism which Judaism has created.

(2) Jewish experience, in a world in which we hope that the edges of sovereignty and separatism will be taken off, could be of considerable value. The dispersion of the Jews has meant a wide area of contact and understanding of the lives and problems of different peoples. In more precise forms they have an unusual experience of the working of different financial and economic systems and an invaluable capacity for improvisation and innovation.

(3) In a world in which many things are bound to be new the Jewish spirit of adventure can be as valuable as, in a world which dislikes innovations, it has been found to create difficulties.

That the Jewish contribution should be expressed both in an upbuilding of purely Jewish life, and in a sharing in the general upbuilding of world society, is inherent in the past history of the Jews. But it no longer distinguishes them from other peoples. For to some extent the same dual contribution will be required of many nations. We have, for example, begun to understand that in the colonial experience of the European Empires each has something of value to its neighbors as well as something which it expresses only in terms of its own traditions.

It is a foolish piece of pessimism to consider the Jewish problem insoluble. There will always be among men those who have a dislike of the unlike, but if the post-war world finds an adequate solution of Jewish needs, and is willing to share in Jewish contributions, then it is not beyond the bound of possibility that even men living today may be able to write off anti-Semitism as an inexplicable aberration of their ancestors.

THE Jews of Iran have a long historical tradition, close and antique associations with that country; predominantly—and naturally—of an urban nature. So that, to find the huddling Jewish communities, one would survey the main cities of Iran — Teheran, Isfahan, Meshed, Naispur, Kerbala — names that have become famous in Iranian poetry and history and in the sacred rituals of the Shi'ite Moslems.

It is, as one might expect, a history streaked with persecution. The persecution of the Jews of Iran reached its climax during the reigns of the Abbas I and Abbas II — in Isfahan and Hamadan, Kashan and Shiraz, in Farahabad and Yezd. The early eighteenth century, too, under the Afghan dynasty, particularly under Mahommed Ushraf and Tahmas, was bloody and dolorous with Hebraic agonies. A Jewish Iranian poet — Babai ibn Loutaf — narrated in Hebrew verse the details of these tortures — the repeated threats of death, the lashings of victims, the fetters, the selling into slavery, the tying of stubborn Jews to camels. One such obstinate Rabbi — who would not yield to coaxings to be converted to Islam—replied: "I am not ashamed of my religion."

But, laments the poet, "Israel is a helpless sheep that, in fear of the wolf, cannot defend itself."

Culturally, Iranian Jewry reaches back into Biblical times. Many of these Jews are descendants of the lost tribes; others are direct descendants of Babylonian captives. In Susa and Ecbatana — ancient Iranian capitals — Jews resided in Achaemenian days, enjoying extraordinary privileges, the benevolent confidence of reigning monarchs. Recently discovered papyri indicate that Cambyses exempted the Jews from destructive measures. There were, however, periods of gloom. "The people of the land," cries Ezra, "harassed the Jews, hiring counselors against them, to frustrate their purpose (of restoring the Temple) all the days of Cyrus, even until the reign of Darius." During all these centuries there was intimate reaction between Hebraic and Iranian religion and modes of thought. There were borrowings one from the other — ritual, adaptations of ceremonials, assimilative tendencies. The Books of Nehemiah, Daniel and Esther are full of evidences of such reciprocal influences.

In recent days influences from other

THE JEWS OF IRAN

By HARRY E. WEDECK

countries are apparent. About 1937 Jews were expelled from Afghanistan because of violent Nazi propaganda. One of the Hitler claims was that the city of Balkh was the Historical Home of the Aryan Race. The exiled Afghan Jews — who traded in lambskins — settled mainly in the city of Meshed.

The intellectual heritage of the Iranian Jews — largely oral or in such manuscript form as to be accessible only to the initiated—consists of Biblical matter, Talmudic commentaries, collections of charms and spells, folklore and Kabbala, medical treatises (the Jews of Afghanistan, until recent years, sent their sons to Iran to study medicine), gammara, poems, liturgies, dictionaries, proverbs.

The largest Jewish community is in Teheran. In the late eighteenth century this city became the capital of the Kajar dynasty. The number of Jews then residing in the city was negligible. Now, out of an estimated population of some 400,000, about 10,000 are Jewish. It is, however, a comparatively recent colony, lacking those spacious and remote traditions associated usually with Oriental Jewry. The Jews live in their own quarters, the houses having uniformly narrow entrances. There are several synagogues and two schools, one founded by the Jewish Alliance in 1898; the other by the London Jewish Society.

Teheran contains numerous Jews from Baghdad, Marranos from Meshed—called Jedid-ay-Islam, Ashkenazi Jews who migrated from Russia, French Jews who came in the latter decades of the nineteenth century, and more recently German refugees.

There is little formal religious spirit, even in the Ezra synagogue. Jewish beggars solicit alms at the doors. On the other hand, the Hebraic spirit is strong. The Kabala in particular is held in awesome esteem. In the homes, carpets have Hebrew designs—even texts—interwoven.

Teheran Jews are for the most part small traders, dealing in antiques and textiles. In Tulip Street a number of the rug dealers are Jewish. Some act as guides to travelers. Some are itinerant pedlars, carrying their bundles of wares on their backs or by mule, scouring the countryside for weeks on

end. Or, in the bazaars, selling pistachios and almonds and sherbets, in the midst of din of camel drivers, water carriers, porters and troops, and, as a leitmotif, the everlasting wail of the mezzin calling all Islam to prayer.

In the city of Hamadan, which fell to Arab domination in the seventh century A.D., there have been Jews since the captivity. A domed mausoleum, in the center of the city and near a mosque, is reputed to contain the tombs of Mordecai and of Esther. Pilgrimages are made to the mausoleum by all pious Iranian Jews. The tombs are rebuilt ones, the original vaults having been destroyed by the hordes of Tamerlane. Whether authentic or not, those tombs mark Hamadan as an extremely ancient Jewish colony. There are rabbis here with a thaumaturgic reputation. Formerly it was a center of scholars and medical men, but stonings and persecutions blasted Jewish hopes.

The oldest Jewish colony is in Isfahan, which existed in pre-Christian times. It is a large, flourishing community. Traditions are still kept alive. The Isfahani Jews, for instance, make annual visits to the shrine of Sarah on Fast Days. Here the Jews are highly Iranian in their ways. They bake their huge pancake-like flaps of bread on pebbles—the bread being thus called *nan sangak*, pebble-baked bread. Chicken is a popular dish. *Maast*—fermented milk—like *yougourt*, is a staple drink. There is a special bazaar—organized by the Alliance Israelite—devoted to Jewish craftsmen, printers, die-cutters, and the like.

Smaller towns as well have their Jewish quotas—Mazanderan and Gilan, where the houses are, strangely, of wood with thatched roofs. In Yezd Jewish children are taught together with disparate religious groups. Once the Zoroastrians—the Fire-Worshippers—ordered by the Shi'ites to wear saffron garments as a discriminating symbol—joined with their mentors in persecuting the Jews. Now all work together in at least open concord. Bahais, Shi'ites, Moslems, Jews Zoroastrians. There is a legend that sug-

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Daniel Persky is a noted Hebrew writer and columnist on "Hadoar." The following is from his book, "Matamim L'Chang," written about ten years ago.

IN the middle of my last Lag B'Omer in Tel-Aviv I was urged by my friends and acquaintances to visit the Community House roof. "You'll see something there that you'll never forget," they said.

I kept these urgings in mind. I set forth for the corner of Jayneh Street and Rothschild Avenue. There stood a two-storied house with a sign announcing: "Community House of the Jews of Jaffa and Tel-Aviv." I went upstairs, and with every step I mounted I found myself closer to a confusion of shouts and yells, sprinkled with a few merry outbursts.

I was bewildered by the noise. Then I looked around me and saw in the center of the floor stood a *permanent* wedding canopy.

The explanation was this: On each Lag B'Omer, on this roof, one *whole-sale wedding* was held. The beadle told me that at least a hundred ceremonies were performed en masse — one night after another. And the vice-beadle, a sharp and energetic Yemenite, chimed in as quickly as you can bat an eyelash: "Two hundred, two hundred in one day — may God save us! Thank heaven that Lag B'Omer comes only once a year."

Let the sensitive artist spend his energies trying to describe the tumult and the pandemonium that were there. The marriage performer worked incessantly; he kept sanctifying couple after couple without a stop, like a fast, efficient machine. The broken wine glasses were piled high. The beadle kept pushing forward the groom and the bride and the in-laws, telling them to hurry away from the *chupah* and make way for another couple impatiently waiting.

The pushing and jostling were terrible. At times, in-laws joined the wrong couple. They had already trotted around three times, when they suddenly caught the eye of the groom or the bride — and ran from the canopy as fast as they could.

Once a groom accidentally took unto him a bride of another. He had already proclaimed in a clear and sweet voice: "And, thus, you are holy unto me with this ring, as in the law of Moses and Israel." He had already put the wedding ring on her finger —

LAG B'OMER MASS WEDDINGS

By DANIEL PERSKY

but the ring didn't, couldn't and never would fit! Then the mistake was seen, and, the danger was avoided. . .

About the *kibbud*, the refreshments, that each family brings, well, it's just unspeakable. Not the least sign of order. The idea of "mine is mine and yours is yours" simply evaporates into thin air. Who can be careful enough to drink *davka* his relatives' wine or to eat *davka* his family's cakes and sweets?

Results were not always successful: you can picture for yourself some of our Jews — from Germany or America — eating, for example, some of the food that was prepared by Afghan or Caucasian Jews. . . Why, some could feel their stomachs doing somersaults!

Here I had an opportunity to see for myself a collection of *Galuth* specimens in miniature. Not only did Ashkenazic, Sephardic, and Yemenite Jews gather here for their nuptials, but also all sorts of strange tribes of Israel from Morocco, Afghanistan, Turkistan, and Bokhara. Each family has its own type of clothing as well as its individual and fascinating ceremonies.

I took a good look at one of the cor-

ners on the roof. Eight Jews, sitting barefoot in Indian fashion, wearing colorful dresses and decorated with coins and ornaments of glass, sat crowded in the corner. They spoke in a language that was foreign to me, in quick gossip-like monosyllables. From time to time they cracked poppy seeds and hummed archaic melodies. I wanted to know who the two "lucky ones" were, and I was shown a dark-skinned couple — dark till their very teeth. I asked them in Hebrew: "*Chasan-Calah?*" The groom showed me a ring, the bride pointed to the wine glass awaiting its destruction, and they both repeated: "Praised be the Lord! Praised be the Lord!"

On the morrow, I was told that squabbles and fights had broken out till some neutrals had interfered between the joyful opponents. Some impatient in-laws had begun pushing their groom around, telling him to rush because they had to get to their businesses. . . Some refreshments had been spread on the table, when lo and behold, they suddenly disappeared. And so it went.

—Translated by David Mordecai

CAPTAIN SCHREIBER AND SERGEANT STEINBERG DISTINGUISH THEMSELVES

RADIO listeners in Monroe, Louisiana, heard an eye-witness account of how the Japs started things in the Philippines when Capt. Harry Schreiber, described in W. L. White's book, "Queens Die Proudly" as "the best navigator in the marines," was interviewed recently over the station. The captain who holds the Purple Heart decoration for wounds received in action during a Pacific bombing mission, is back in the United States, heading the operation training section of the advanced Navigation School at Selman Field, La.

He told the radio audience of his departure from Clark Field, P. I., in a B-17D two days after the Japs landed, of his flight by air over Legaspi several days after that, and of travel through the Philippines after his plane was shot down in Luzon.

While Captain Schreiber was trying to get back to his base, he paused in his travels to serve as a battalion com-

mander in the Field Artillery for a while. Later on he was flown to Australia, where he was assigned as navigator to the "Swoose," the record-breaking flying fortress which carried Gen. George H. Brett and Major General Ralph Roget all over the South-West Pacific.

Last August the captain landed in San Francisco, and called his fiancée, Miss Rae Steinberg, in Shreveport, La., where she had been waiting for him more than a year. They were married the same week at Shreveport air field, and Harry settled down soon afterwards to the comparatively quiet job of teaching other navigators what he learned so painfully under fire.

★ ★ ★

Sergeant Charles Steinberg of the Bronx, N. Y., was one of the first Americans to see action in Tunisia. He led a squad of 12 American soldiers who put an entire enemy flame

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DEATH found Masliansky dignified and honored in Old Age. He was reconciled with that status and spent his last years in sheltered peace. From time to time, unable to resist the temptation, he would return to the Stage, but he got to be afraid of what he might do and say there. It was pathetic to see the Grand Old Man watching his step, hesitant in speech, feeling for the right word and worried because he could not always find it. Finally, he raised the White Flag and was seen no more by the great public that loved him. In his home, old friends came to see him; he was warmed by the affection of his children and grandchildren. He read the Yiddish newspapers; weather and health permitting, he went to his schul. He wept when he heard of the tragedies of Jewish life in recent years. He wanted to raise his voice to console his people; he wanted to blast the enemy with blistering speech. But he could not risk the excitement. Toward the end, it is said, he had one complaint — he was living too long; and that was not so good.

* * *

The story of his life begins in Russia with the rise of the movement to settle in Palestine and, simultaneously, the great migration to the United States away from Palestine. He was a young man when the May Laws of 1880 fell upon the Jews in Russia, when the Hibbath Zion blossomed, when the Bluists went out to found the first Zionist settlement. He saw thousands packing their belongings and crossing the great ocean to find new homes in godless America. He became a teacher and made his first talk in 1881 in the Beth-Midrash of Pinsk. He was a fresh, young voice, daring and unconventional. It was soon discovered by the leaders of the Chovevei Zionist movement that he had a way of speaking which could command wide attention. So he began to address Zionist circles and was sent into the provinces of Russia to stimulate interest in Palestine and Zionism. He was always at home in the synagogue; he had a natural piety, but his ideas and methods could not be confined within the limitations of the synagogue. He never liked to be called a Maggid; but he was not free from some of the mannerisms of the Maggid. He had his own style of speaking, which clung to him all the days of his life. He broke the conventions of Maggidic preaching. He had

interludes of description and anecdote; he drew easily upon the Midrash and the Bible; he even had his own chant for many years. But there was also something worldly in his approach to the subjects of his discourses. He had to have a broader platform. He needed space for movement. He rejected the old forms. He wanted to be free, while speaking, even of the restraints piety and synagogue conventions might impose upon him. As a preacher, he was also an agitator and a propagandist.

* * *

I remember hearing Masliansky over forty years ago in Rochester. He came to the schul, which was the schul my father and mother were part of. I cannot remember when I became a Zionist. It must have been so with me always, for I had an instinct for Jewish books in which Jewish identity, Jewish character, Jewish tragedies and hopes, and the incongruities of Jewish life were dealt with. These disturbed me greatly. The Hebrew print of Yiddish newspapers fascinated me and provoked curiosity. My father had a large Hebrew library which circulated among the Maskilim. His conversation brought to life the novels of Smolenskin and Mapu and what he read in the current Hebrew and Yiddish newspapers. I lived in two worlds. Side by side with books of English and American literature were these books that brought into my life bearded alien Jews, redolent of memories of a distant past.

In spite of all this, Masliansky had the fanciful idea that he had made a Zionist of me. As one would say, it was I who made a man of you. It would be hard to prove that, but there was truth in his claim in a deeper sense. I remember how he looked, how he talked, and what he said in the synagogue that Sabbath afternoon. He was so thoroughly alive as a speaker. He raked his audience fore and aft with invective, sarcasm, lamentation, sentiment, and with appeals to faith and loyalty. He drew pictures in vivid

A Remarkable Portrait of A Beloved Character

MASLIANSKY, THE SPEAKER

By LOUIS LIPSKY

words of what had been in the old country, what was to become of us here, what was to be in the Jewish future. He spoke of Golus and Zion, of wandering and return. He alternated from comedy to tragedy, varying his tone, the tempo of his sentences, and in the interludes rested in a soothing chant. I have never forgotten the exciting experience. Time has blurred the details of what Masliansky said that day, but nothing in later years changed the pattern of that picture of a great and moving speaker, nor of that feeling he communicated of having established contact through him with an endless Jewish tradition.

* * *

Thousands who left Russia brought the fame of Masliansky to the United States. That was the time when imported goods were greatly relished in our community. When he left Pinsk, he travelled through Europe and went to London. He received the acclaim of that poor Jewish community, but its poverty and its climate distressed him and made him unwilling to remain there. He had started out with a longing for free America and could not rest until he had found his home in the land Columbus discovered. When once he rested his feet on American soil, he became its most loyal patriot and most extravagant panegyrist. He never had any difficulty in painting a picture of Zion that brought back animated memories of regal pomp and majesty; he could tell stories of the past with quaint charm and intimacy; but he never had words enough adequately to describe what a blessing America was to the Jews. He had the naivete of a peasant in this respect; and his wonder never ceased. He used to contrast the furtive meetings in Russian cities, the dread of visitations by the police, the censorship of speech and press, with the freedom of movement, of speech and press here in the United States. He might be speaking

of Golus in a spiritual sense, so far as we in America were concerned, but there was not a trace here of the dreadfulness of the Golus in Russia. Every thing that was spread out before his eyes in glorious America was a gift from God and he was genuinely grateful for it. He overlooked all the blemishes in our democracy. He chanted praises for his heroes, Jefferson, Lincoln, and Theodore Roosevelt. He appreciated American democracy with Walt Whitman's exuberance and fervor. Nothing, ever, shook this faith.

* * *

Soon after his arrival, he made a tour of many of our large cities, was the guest of many congregations, received the adoration of many groups he had known in Russia, and set up his platform in the Educational Alliance, where arrangements were made for him to speak on Friday nights. At that time, the Jews of the older migration—the so-called *Ichudim*—believed that the immigrant Jews should be made to accelerate their adjustment to the American way of life. They were afraid that assimilation was not going on fast enough, that the uncouthness of alien methods and dress and speech—the abnormality and congestion of the East Side — was not good for public relations with the *Goyim*. They hit upon the quaint idea of having Masliansky—of all men—use his talents to inspire the aliens with a proper understanding of what America expected of them. Masliansky was asked to serve as the interpreter of Americanism to the Jews of the East Side. They builded better than they knew. He accepted the commission, for he believed in having Jews build their lives here on an authentic American foundation. His platform in the Alliance became a weekly forum for the review of all things that passed through the minds and souls of Jews in the great community. He fought against the radicalism of the day that scorned and derided the Jewish tradition. His was the one noble and dignified voice that protested against the vulgarities of godlessness, and crude violation of tradition. A whole generation of Jews, who received their spiritual and intellectual sustenance through Yiddish, found in him a source of continuing delight, instruction and inspiration. Hundreds of them came week after week, never satiated, never bored, but always glad to hear Masliansky speak his word

again. His pulpit in the Alliance was not intended for Zionist propaganda. But it served as the best Zionist pulpit in the United States, to the chagrin of those who had elevated Masliansky to this position. Masliansky became a Jewish institution all by himself, like the Yiddish press or the Yiddish theatre.

* * *

It was in the Zionist movement, however, that he found his freedom. Many Jews who had come here during that period remembered the old country, its customs and traditions, but their memories were being obliterated by the softening influence of the new world. The new life distracted and misled them. They followed the new lights. They were prepared to discard the old gods and to accept the shoddy ideals of a hurried, superficial life. It was Masliansky's passion to make these memories live again. He did not want Jews to throw themselves into the Melting Pot without reservations. He wanted them to retain the virtues and qualities that were the Jewish contribution to modern civilization. He liked to think of Jews living in a free land, not imitators but creators. He reminded them of Zion, of the prophets, of Jewish law, of Jewish legend, and he attuned them to the vision of a new Zion and a new freedom. He made them conscious of the ties that bound them to the millions who were living under the oppression of Europe—not to forget, but to remember. He appealed to them to think of Zion and to strive for Jewish freedom. Masliansky was the symbol of all the implications of Hibbath Zion, its sentiment, its vision, as well as its hesitating practicality. He lifted Jews out of the slums of the East Side and made them see the new Jerusalem Jews were rebuilding in verification of the ancient prophecies.

* * *

For years and years—four decades—at propaganda meetings, at dinners, and at anniversaries, at Zionist conventions and conferences, at protest meetings of all kinds, Masliansky gave the light of his presence, his spirit, his remarkable artistry in oratory. He was an artist in a real sense. He improvised his thought, and the pictures he used to illuminate it were drawn from an inexhaustible fountain of knowledge and experience. His affection for his people was never tarnished by doubt of their quality, he never lost faith in Jewish destiny. His name, his voice and gestures — the stories

Masliansky had used, the epigrams Masliansky had made — became a colorful feature of American-Jewish life. He was heard on every occasion of crisis and commemoration. He led in the Kishinev protest, that first American-Jewish manifestation of protest. He participated in the Kehillah movement and the organization of the American Jewish Congress. He was always the favorite eulogist at the annual meetings of the Hebrew Immigrant Aid Society and the Hebrew Free Loan, for whom he had a special affection. Time and time again, he went out on long, fatiguing trips for Zionist propaganda and Palestine fund-raising. He was one of the celebrants in the glorification of the Balfour Declaration and of the San Remo decision, and joined in all the protests against the violations of the Covenant England had made with the Jewish people. He led in the mourning, and he led in the rejoicing of his people in America over a period of forty years.

* * *

Zionism was not born in America. It was brought here. The seeds of Zionism were transplanted to the freedom of America from the lands of persecution. These seeds were hidden in the baggage of many an alien, who had forgotten to throw them into the sea. The remembered voice, the printed word, the ceremony in the synagogue, the song and the prayer, brought Zionism to life in our midst. Herzl and Nordau, Achad Haam and Pinsker, had many a disciple here whom they never knew, but whose spirit and mind and faith were sustained by their inspiring words. Many of these creators of Zionist spirit came to us in person and fructified the seeds that were sleeping in our consciousness. Their names are registered in the Zionist history of three continents, Palestine, Europe and the United States. Among these are the names of Nahum Sokolow, Menachem Ussishkin, Vladimir Jabotinsky. They were with us and of us for a time. Heading the group were Schmarya Levin and Nachman Bialik—Levin who spent years among us, enriched our lives, gave Zionism three-dimensional proportions, and turned a sleeping idea into a ball of glowing fire; Bialik who came later and not so often, but whose personality glowed in our hearts long after he was called away from us.

Masliansky belonged in that gallery of masters. He too was more than

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"THE WORLD OF SHOLOM ALEICHEM"

AND OTHER NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

MAURICE Samuel, who has made so many and such notable contributions to English literature in the past years, has now written another volume, "The World of Sholom Aleichem" (published by Alfred Knopf), which will undoubtedly add to his deserved fame.

There are few writers in the Yiddish language who have won such a hold upon readers of Yiddish literature as has Sholom Aleichem. He is known as the Yiddish Mark Twain, but that designation does not do him full justice. He is a superb humorist, but his humor is filled with homely philosophy. Samuel is correct when in speaking of Sholom Aleichem, he says: "It is hard to think of him as a 'writer.' He was the common people in utterance." Through Sholom Aleichem spoke *Every Jew*—the rich, the poor, the learned, the ignorant, the city worker, the village dweller. But it was the poor, the humble, the plain Jew whom Sholom Aleichem seemed to love most and to express most effectively. And while he often describes the life in the big city, "it is in the little places, the Jewish townlets and villages which were the strongholds of the old Jewish ways, the isolated, mediaeval, Yiddish-speaking communities, that his heart remains; this is, in the restricted sense, Sholom Aleichem's world." He did not just describe the life of the poor Jew, — he did much more. He showed how the poor Jew could find meaning and worthwhileness in life, even though steeped in poverty. It was as if he were telling the rich: "You think the world is yours because you have the money. I'll show you what we can do with poverty."

Sholom Aleichem portrayed the Jew as he was, with his unconquerable optimism, his undying faith, his helplessness, and above all, his gaiety and his love of life. His gaiety, however, is not the ordinary type—"not instinctive, but reflective." As Samuel so well put it: "Not what happens to Tevyeh is funny, but how he takes it."

One would imagine that in order fully to appreciate Sholom Aleichem one must read him in the original. Maurice Samuel, however, has achieved

the impossible. He has caught the spirit of Sholom Aleichem, so that the reader gets almost the same joy in reading his descriptions as one would in reading the original Yiddish. This is Samuel's great achievement. Sholom Aleichem found in him a reflection of his own spirit. In reading Samuel's interpretation of the world Sholom Aleichem, you do not feel that you are reading a translation; you have the feeling that you are at all times in close proximity to Sholom Aleichem himself. Samuel has the unique gift of putting into beautiful English the most striking and pithy Yiddish expressions, yet retaining all those Yiddish expressions imply.

Samuel has not merely made a translation of some of Sholom Aleichem's stories. His book is much more than that. It adds Samuel's own brilliant analyses, portraits, and observations of that life of our grandfathers in the Kasrievsky's and Ychupetz of the old world. The book is a summary of that world and that life, "a sort of pilgrimage," through the world of our grandfathers, illustrated with scenes and events as portrayed by Sholom Aleichem.

And Samuel performs his tasks with consummate skill. His description—retaining of course, the humor of Sholom Aleichem — of how Tevyeh welcomes and observes the Sabbath gives the reader a clearer insight into the role that the Sabbath played in Jewish life than do a dozen textbooks on religion. He shows above all, the secret of the Jew's strength in the life of hardship and adversity that was his. The Jew not only survived, but flourished. "Simply as a demonstration of character in adversity, that civilization should not be forgotten."

Maurice Samuel is deserving not only of congratulations for a splendid literary achievement, but also of our gratitude for having brought to life the world of Russian Jewry of two and three generations ago. To quote Samuel once again: "The study of history will never become obsolete, and a knowledge of one's grandfathers is an excellent introduction to history.

Especially these grandfathers; they were a remarkable lot."

No reviewer can do justice to such a work. One must read it in its entirety to get its full joy and beauty. And this reviewer earnestly hopes that there will be many who will derive that joy.

ROME AND JERUSALEM. By Moss Hess. Translated from the German by Meyer Waxman. Bloch Publishing Company.

THIS is a second and revised edition of the famous Zionist classic by one of the great moulders of Zionist thought and philosophy, Moses Hess. Professor Waxman has succeeded in producing an excellent English translation, retaining the vital thought in every sentence and at the same time making the text enjoyable reading. This is a book that should be on the "must" list of every thoughtful Zionist—indeed of every thinking Jew—who looks upon Zionism not only as a philanthropic movement to aid refugees, but as a philosophy of Jewish life.

OVERCOMING ANTI-SEMITISM. By Solomon A. Fineberg. Harper & Brothers.

This is a popular study of the social disease known as anti-Semitism by one who has specialized in the work of combating this evil. It offers many valuable suggestions as to what those who are concerned with the health of our democracy can do to check this infection. The author is correct when he says: "Anti-Semitism is not something which comes only as a flood, or which can be averted by setting up a single dyke." He discusses the fallacies that still blind many in their approach to the problem, and offers a number of worthwhile practical suggestions. The author does not go into a scholarly analysis of the fundamental reason of the Jew's precarious status, nor does he attempt to offer the radical cure of the whole Jewish problem. As a practical compendium for those engaged in

the work of fighting anti-Semitism, the book will serve to clarify many of the problems that face us.

CRUMBS AND CHARACTER.
By Rabbi Leo Jung. *The Day and Night Press.*

Dr. Jung, the Rabbi of the New York Jewish Center, offers in this volume an interesting collection of sermons, essays and addresses. All of them are animated with a spirit of piety, and radiate devotion to the ideals of a saintly Jewish Life. The essays discuss popular themes which should be of interest to all readers. The addresses, too, cover a wide range and deal with vital problems of our day. His sermons plead for a stronger attachment to what he terms "Torah-true Judaism,"—to all rituals, ceremonies and traditions, as well as to the high ethical demands of our faith. The book is written in a fine, lucid style, and wins the heart of the reader by the sincerity and fervor of its message.

HA-CHEDER B'CHAYE AMENU (*The Jewish Primary School*).
By Zevi Scharfstein. *Shilo Publishing House.*

Professor Scharfstein, who is Professor of Education at the Teachers' Institute of the Jewish Theological Seminary, has again enriched the field of Jewish education with a notable contribution. In this volume, beautifully printed and illustrated, the author gives us an historical study of the *cheder*, the Jewish primary school, the institution that has had such a tremendous influence on Jewish life throughout the ages. He starts from the very earliest times, and traces the role of the teacher and school in all their development, in all the periods of Jewish life. There is no aspect and no feature of this subject that is not discussed. It is in truth a history of Jewish elementary education. While showing much research and giving evidence of wide scholarship, the book is written in a popular style, so that the reader is held enchanted from cover to cover. The book is written in such classic, perfect Hebrew, in a style that is so charming in its simplicity, that it is a joy to read it.

THE SOURCES OF COURAGE.
War Time Sermons. By Rabbi Joseph H. Lookstein. *Bloch Publishing Company.*

This is a neatly printed pamphlet,

containing six sermons, preached by the Rabbi of Kehilath Israel Congregation in Manhattan. They were delivered by him over the radio, five on the "Message of Israel" hour, and the sixth on Mutual's Radio Chapel. Rabbi Lookstein has wisely chosen "Courage" for his main theme, desiring to strengthen the morale of the American

people in these trying days. He makes good use of Rabbinic homilies, and his words must have left a deep impression upon the many listeners, Christian as well as Jew. He has done well in putting them in printed form, so that many who have not heard them may have the benefit of their worthwhile message.

JABOTINSKY'S "THE WAR and the JEW"

Reviewed By DR. E. N. RABINOWITZ

VLADIMIR Jabotinsky is known to most of us as a man of action, as an agitator and a leader. His role as an ideologist is known only to those acquainted with his literary productions. It is for this reason that his posthumously published work, "The War and the Jew," is revealing. With splendid literary mastery, he unfolds to his readers a plan to transfer the millions of homeless Jews from their miserable existence in the Galut to the land of their fathers.

His analysis of conditions in the ghettos of Eastern Europe before the war is unsurpassable,

Many books have been written on Anti-Semitism. There are books that treat the subject realistically but without offering a cure. Others do attempt to offer solutions. Jabotinsky's analysis of anti-Semitism is quite simple. There is the anti-Semitism of Germany. Germany is the birth-place and the home of systematized Jew-hatred. The average German was a Jew-hater long before Hitler came into power. It was chiefly through propagandization of anti-Semitism as a political issue that Hitler won the masses of the German people. In Poland, on the other hand, there was no mass hatred of the Jew. In the mediaeval ages the Jew found a haven in Poland when he was expelled from other lands, and until recently the Jew occupied a certain position in that country. He was the merchant and the middleman and the artisan. His place in society was between peasant and gentry. Conditions changed however, with the introduction of industrialism; then followed a movement of the peasant to the cities to seek a better wage and improved standard of living. As the process of urbanization continued competition between the Jewish and Gentile workers developed and continued to increase. Ten percent of the population of Po-

land was Jewish—too large a proportion, thought the political leaders of a country where poverty prevailed and where the chances for an equitable division of the profits of labor were meagre. The solution offered to the Jew was emigration. The same conditions prevailed in the Baltic States. Jabotinsky designates this form of anti-Semitism, the "Anti-Semitism of Things."

What remedy may be offered? Jabotinsky takes up the question of the refugee, brought to a climax with the growing domination of Germany. Anti-Semitism became a policy of Government. The Jew had to be destroyed, politically, socially, economically and eventually physically. Then came the Evian plan for the solution of the refugee problem, at first suggested by President Roosevelt. Those in charge of the plan were well-meaning, but the response was poor. The attempt frittered down to a mere nothingness. One result was to demonstrate that the Jew is definitely not wanted. All the havens of refuge offered to the Jew were undesirable spots where a European could not settle because of conditions of soil or climate, or because of the paucity of opportunities. A thorough discussion and review of all the projected settlements is presented by the author.

What, then, can be done to ameliorate the misery and homelessness of the European Jew? Colonization is not a solution. It would only tend to create another form of ghetto. The solution is the creation of a Jewish State where the Jew could govern himself and cease to be an alien and a stranger. Where can this be accomplished? After pointing out the defects of the propositions offered for the settlement of the Jews in various parts of the world he concludes that only Palestine, the entire

Continued on page 21

THE NEWS OF THE MONTH

By LESTER LYONS

THE few remaining Jews in the Warsaw ghetto have taken up arms against the German extermination squads seeking to lead them to execution centers. Groups of Jewish insurgents stormed a prison and released scores of political prisoners. In various battles which ensued the Germans were obliged to use artillery, tanks, and bombers against the Jews. In uprisings the Jews used axes and spades and other common implements for weapons. They have succeeded in killing a number of police chiefs in charge of the deportation of Jews. The Jews have been assisted by members of the Polish underground army who have supplied them with weapons. Hundreds of Jews being led to execution were freed when the party was held up and the Nazi guards killed by the patriots.

The Polish Premier, Gen. Sikorski, in a radio broadcast to the people of Poland, has expressed admiration for the resistance offered to the Nazis by Jews in the Warsaw ghetto. He called upon every Pole in occupied territory to support the suffering Jews.

Local Nazi authorities have been ordered to annihilate the Jews in Germany and the Nazi-occupied countries. Dr. Paul Goebbels, the infamous Minister of Propaganda, in announcing this fact, stated that "Germany must destroy the Jews and there can be no mercy." He also said that "the extinction of the Jewish race is of historic importance," and that "The day will come when Jews all over the world will receive the same punishment which the Jews in Germany are now undergoing."

In order to arouse anti-Jewish feeling among the inhabitants of Holland, the Nazis in Amsterdam are forcing former Jewish government officials to sign orders oppressing the Dutch. Although the Jews in that country are being liquidated as quickly as possible, the Nazis have been keeping these Jewish officials in their posts for this purpose. Over 300,000 Jews in Amsterdam, comprising one-half of the Jewish population, have been deported by the Nazis. The remaining Jews will be required to submit to forced labor.

All Jewish clothing establishments in Holland have been taken over the Germans.

The Nazi occupation authorities in France have deported 3,000 French Jews to Germany for forced labor. The deportees included Jews who were prisoners in a concentration camp as well as a large number seized at random from the streets. French police who have been compelled to arrest the Jews are said to have wept as the trains containing the victims departed.

Leading papers here, commenting on the Bermuda Conference, have urged that the United States permit more Jewish refugees to enter this country. It is pointed out that the immigration quotas have not been filled for several years. They state that compassion alone is insufficient to aid the Jews and that practical steps be taken on their behalf. They contend also that one of the things for which the United Nations are fighting is the rescue of victims of Hitlerism.

MIZRACHI GREETINGS TO HITLER

A bomber has been presented to the United States Marines by the Mizrachi women of America. The presentation was made at a celebration marking the end of a campaign by the Mizrachi Women's Organization for \$300,000 to aid child refugees in Palestine.

Ten prominent leaders in Britain have strongly urged the opening of Palestine to Jewish immigration and the establishment of a Jewish State there. These views were expressed in messages sent to the United Palestine Appeal. In scoring the restrictions of the British government on Jewish entry into Palestine, which he said "have played into the hands of Hitler and the terrorists," and which are "the last shreds of the policy of appeasement which brought the United Nations to the verge of disaster," Lord Davies declared that Palestine must be imme-

diately opened to Jewish immigrants and refugees from all parts of the world. Viscount Cecil declared that "the establishment of a Jewish State in Palestine is a new and effective settlement of the Jewish question." A former Chief Secretary of the Palestine Government, Sir Wyndham

NAZIS NOW ROB THE DEAD

All copper and bronze statues in Jewish cemeteries in Vienna have been removed by the Nazi authorities. They have also removed all the lead and iron from the tombs.

Deedes, stated that "there is only one solution for the Jewish question and that is to rebuild the National Home in Palestine."

A declaration in favor of unlimited Jewish immigration to Palestine was adopted at a recent conference of the Workmen's Circle, the largest Jewish fraternal organization in the world. The resolution called on the United Nations to find a means whereby Jews in Palestine might develop their cultural and national life in peace and harmony with the other peoples. The convention pledged itself "to fight for the freedom of the Jewish people and for the liberation of all countries and peoples" enslaved by the Nazis. It also resolved to purchase two million dollars of United States War Bonds.

Wendell L. Willkie has declared that "international politics" must not be permitted "to close the door to a permanent Jewish homeland in Palestine." In stating that sympathy is not enough, Mr. Willkie asked for assurance that the homeless Jews of Europe who survived the war may find a homeland of their own. He said that "Justice demands that the Jewish National Homeland in Palestine must have its rightful place in the new world of tomorrow."

An appeal for the creation of a Jewish home has been made by a prominent member of the Swiss Parliament. In an article which has aroused much interest the author, Sonder Egger, de-

"FREEDOM VILLAGE"

A colony for Jewish refugee children has recently been established in Palestine through funds donated chiefly by American Christians. This colony, called "Freedom Village," will maintain at least 100 children during the coming year. The children will be educated and cared for under the direction of Youth Aliyah and will be trained for work in a specific industry. The village is on land of the Jewish National Fund redeemed by Hadassah.

clares that "The base of their existence must not be dispersion throughout the world, but a gathering in one Jewish national home." Referring to the persecution of the Jews, he says that "Jews are indeed the 'people at war.' We hope that future and better world planning will allow them to be what they most long for, the 'people of peace'."

The American Representative of the General Jewish Workers' Union of Poland will recommend to the Polish National Council in London that legislation be adopted making anti-Semitic propaganda in Poland a criminal offense. Attention is called to the fact that "certain obstinate, reactionary groups among the Poles . . . have served to maintain anti-Semitic tendencies among some of the Poles." The announcement of this organization declares that the slightest trace of anti-Semitism is a menace to the safety of the Jewish population of Poland. It is pointed out that the immediate passage of the proposed law "would strengthen Polish Jewry morally and thus would strengthen their resistance to the Hitler hordes."

Several organizations have asked the British Government to check the recent increase in anti-Jewish agitation in that country. In a resolution condemning anti-Jewish propaganda, the General Assembly of the Unitarian Free Churches asked the British government to punish persons maliciously libelling the Jews. A similar resolution was passed by the National Council for Civil Liberties. The General Assembly pointed out that 13% of the Jewish population is in the British armed forces while only 10% of the non-Jewish population is in the forces.

Condemnation of Gen. Giraud's treatment of the Jews has been publicly expressed by Gen. Charles De Gaulle, leader of the Fighting French. Gen. De Gaulle said that the regime in North Africa has become "more rigorous" toward the Jews. The French National Committee headed by De Gaulle has opposed Gen. Giraud's revocation of the Cremieux Decree.

The Jewish Religious Committee of Kuibyshev has undertaken to contribute 10,000 rubles to the building of a tank column bearing the names of Bar Kochba, the Jewish national hero. Premier Stalin has expressed his appreciation for such contribution.

A NEW DESIGN FOR MURDER

A fugitive from the Ukraine has testified that toward the end of 1942 he beheld no Jews in Nazi-occupied Ukraine. Previously, he witnessed persistent, ruthless extermination of the Jews. In a number of communities, Jews who had been in hiding were lured out by the Germans on the pretense that they would be given work. Upon their appearance, however, they were immediately shot.

MY EYE, MY EYE RUNNETH DOWN WITH WATER*

By Charles H. Bellin

MY eye, my eye runneth down
with water,
Low down I bend my head in
shame,
How can I ask you, Oh God in
heaven,
To stay the sword and consuming
flame?

Oh, man, you are not made in God's
image,
Your heart is steel, your soul is lead,
Your brother's blood is but waste and
water.
You slay the living and defile the
dead.

The bitter sweat of your brother in
thralldom
Have you bartered for powder and
gun
With malignant frenzie your hosts
are aiming,

Extensive plans are being made in preparation for the organization of the American Jewish Conference to be held in July. Provisional committees are being set up for the purpose of facilitating the election of delegates in each community. The aim is democratic representation of all Jews. The Conference will consider problems relating to the status and rights of the Jews, particularly after the war.

Among the Orthodox Jews comprising the volunteer members of an auxiliary police formation in Palestine were two Rabbis, the principal of a Yeshiva, and many Rabbinical students.

The Soviet Society for the maintenance of Cultural Relations Abroad has asked the Victory League of Palestine to ship to Russia quantities of Hebrew books and pamphlets.

A civilian edition of the Roman Catholic New Testament will be altered by omitting all controversial references to Jews. This step follows consultations between Catholics and members of the National Conference of Christians and Jews. Similar references have been deleted from an edition distributed in the armed forces.

Mowing down both father and son.
You loathe the cannibal, scorn the
savage,
Yet your own fingers are smeared
with blood,
Your iniquities are hatched under a
mantle of justice,
Your dagger is decked with a flower
bud.
How long, how long Oh God in
heaven
Must this fiendish play prevail?
Must your children loose their
birthright
And perish writhing in travail?
My eye, my eye runneth down with
water
My head is bent in utter shame,
My fervent prayer is sent to heaven
God, stay the sword and consuming
flame.

*Lamentations

BROOKLYN JEWISH CENTER ACTIVITIES

Brooklyn Jewry to Honor Rabbi Levinthal on May 31st

Rabbi Levinthal will be honored by the Jews of our Borough at a reception to be tendered in his behalf on Monday evening, May 31st at the Academy of Music of Brooklyn. The function is arranged in recognition of Rabbi Levinthal's thirty years as minister and as a force in cultural activities and welfare work and on the occasion of his recent 55th birthday anniversary.

A certificate of the Jewish National Fund will be presented to Dr. Levinthal informing him of the planting of 15,000 trees to be planted in the Levinthal Forest in Palestine.

Mr. Isidor Fine is chairman of the committee of arrangements. The speakers at the reception will include: Rabbi B. L. Levinthal, of Philadelphia, Dean of Orthodox Rabbis of America; Judge Louis E. Levinthal, President of the Zionist Organization of America; Dr. Stephen S. Wise, President of the American Jewish Congress; Dr. Israel Goldstein, President of the Jewish National Fund of America and Rev. L. Wendell Fifield, Pastor of Plymouth Church of Pilgrims of Brooklyn.

Center Receives Citation From American Red Cross

The Red Cross has awarded to the Brooklyn Jewish Center, a citation:—"For meritorious volunteer services performed during the United States participation in the World War up to February 15, 1943, in the making of more than 156,000 surgical dressings, 9943 garments and in all other Red Cross activities pertaining to the War effort."

The citation was presented to Mrs. Maurice Bernhardt, chairman of the Red Cross activities on Tuesday, April 13th.

Governing Board Elects Mr. Abraham Kaplan

At the joint meeting of the Board of Trustees and Governing Board of the Center held on Thursday evening, May 13th, Mr. Abraham Kaplan was elected a member of the Governing Board.

Annual Consecration Services To Be Held on June 9th

Our annual Consecration Services will be held on the first day of Shevuoth, Wednesday, June 9th. As in the past the regular Shevuoth services will be completed promptly at 11 o'clock when the Consecration program will begin. Twelve girls comprise this year's Consecration class. A very impressive and beautiful program has been arranged and the entire program has been dedicated to the ninety-three Jewish girls who recently died as martyrs in Warsaw. The class has been in charge of Mrs. Helen Levinthal Lyons and Mrs. Sylvia Horowitz.

Mr. Brukenfeld Elected Member of the Board of Trustees

The members of the Board of Trustees at their last meeting, Thursday, April 22nd unanimously elected Mr. Morris Brukenfeld a member of the Board succeeding the late Mr. Morris Dlugasch.

Hebrew School to Hold Graduation on June 16th

The Hebrew School of our Center will graduate a class of 13 pupils with a very impressive program on the evening of June 16th at 8:30 o'clock. The exercises will be held in the Main Synagogue. Rabbi Levinthal and Rabbi Lewittes, as well as the Hebrew School Committee are preparing a very fine program in keeping with the importance of this occasion. Members are asked to please reserve that date for this important function.

Sunday School to Hold Graduation Sunday Morning, June 13th

Our Sunday School is making preparations for its annual Graduation exercises which will be held in the Auditorium of our Center on Sunday morning, June 13th at 10:30 o'clock. An excellent program is being prepared which will delight the members who will attend. We are looking forward to a large attendance of both pupils and their parents, as well as all who are interested in Jewish Education, at these exercises.

Rabbi Levinthal Re-elected President of the Brooklyn Jewish Community Council

The fourth annual convention of the Brooklyn Jewish Community Council took place in our building on Sunday afternoon, May 16th. Dr. Levinthal who headed the organization since its inception was re-elected president for the coming year. Dr. Moses Spatt was re-elected treasurer.

The Council was organized three years ago at the initiative of the Brooklyn Jewish Center for the purpose of giving Brooklyn Jewry a representative body that shall have the authority to speak and act in its name in all matters affecting its welfare.

Rabbi Hammer's Lecture on "Ethics of the Father"

Rabbi Louis Hammer is lecturing on the "Ethics of the Father" (Pirke Aboth) every Saturday afternoon at 5 o'clock, in the Prayer Room on the second floor of our building.

Memorial Meeting to Mr. Hirsh Monday Night

A meeting in honor of the memory of Mr. Benjamin Hirsh, late Dean of the Hebrew School faculty will be held in our building next Monday evening, May 24th at 8:30 o'clock.

The following will be among the speakers who will address the meeting: Rabbi Israel H. Levinthal, Judge Emanuel Greenberg, Rabbi Mordecai H. Lewittes and Mrs. Helen Levinthal Lyons and others of the Hebrew School Parent-Teachers Association and the Alumni. Rev. Samuel Kantor will chant the memorial prayer. Members of the Center, parents of the Hebrew School pupils and the alumni of the school are urged to attend this memorial meeting.

Personal

The Agudath Ha-Morim (The Hebrew Teachers' Union) held a memorial meeting for the departed Mr. Benjamin Hirsh of our Hebrew School faculty at its headquarters in New York City on Friday afternoon, May 7th, 1943. Rabbi Levinthal represented our institution at this meeting and delivered a eulogy.

SISTERHOOD NOTES

Below are several reports from chairmen in charge of
Sisterhood Welfare Activities

Sisterhood and Home Day

HOME DAY — A day set aside by every Jewish organization in Brooklyn and Queens for the support and maintenance of the Brooklyn Hebrew Home and Hospital for the Aged, took place this year on March 2nd.

In spite of the never ending demands on the community for so many worthy causes, our members of the Sisterhood, with a determination that has characterized every effort to which they have lent their support, succeeded in making this year's endeavor the most successful they have ever sponsored. The net result to the Home after the day's activity was \$761.45 including credit for merchandise contributed by members and their friends.

Mrs. Herman D. Raabin,
Chairman

Jewish Day for the Blind

I am happy to report, on behalf of the Sisterhood, the success of "Jewish Day for the Blind," which took place on Wednesday, May 5th at the Hotel St. George.

The inspiring personality of our own Lilian Lowenfeld, President of the Sisterhood, gave us the moral and stimulating support that made this function the success it was. I am indeed grateful to her.

I wish to take this opportunity to thank my very able co-chairman, Mrs. Benjamin Levitt, the committee for their cooperation, and all those who gave unstintingly of their time, effort and liberal donations. As a result of our efforts, the sum of \$403.77 was raised. It was both a privilege and a pleasure to work for so worthy a cause.

In a world of peace, with victory having been achieved for next year, we will re-double our efforts, towards greater success.

Mrs. Hyman Fried, *Chairman*

Phantom Theatre Party

The usual springtime Theatre Party conducted by the Sisterhood has been abandoned this year, due to the fact that pressure of events such as defense duties, Red Cross activities, etc., limit the time of the membership. The demands for financial support, however, continued as heretofore. The Sisterhood therefore decided upon a substitute in the form of a "Phantom Theatre Party," which would do away with the necessity of attending a performance and would, in addition, save unnecessary expense.

An appeal was sent out to the women of the Center to make voluntary contributions to the charity fund of the Sisterhood. The response, so far, has been satisfactory but more funds are needed. Those who have not made their contribution are urged to please do so as soon as possible.

Mrs. Emanuel Greenberg, *Chairman*
Mrs. Stephen Rey, *Co-chairman*

United Jewish Appeal

The Sisterhood cooperated with the Eastern Parkway Group of Hadassah in arranging a "Tea" which was held at the Center on Monday afternoon, April 5th.

Rabbi Israel H. Levinthal and Mr. Maurice Samuel were the main speakers at this function.

As a result of the campaign conducted the amount of \$4,425.00 was collected in general gifts and \$935.00 in special gifts, the total raised thus far is \$5,460.00 as against the sum of \$3,425.00 which was raised in 1942.

The Sisterhood of the Center is sincerely grateful to all those who helped to bring about the success of this campaign.

Mrs. William I. Siegel, *Chairman*

722 Metropolitan Ave.

Married

Proposed by Philip Palevsky

Cohen, William

Res. 178 Rockaway Parkway

Bus. Real Estate

Married

*Proposed by Dr. I. H. Levinthal
and Arnold Gottlieb*

Garroway, Dr. Solomon A.

Res. 649 Empire Blvd.

Bus. Physician

Single

Proposed by Frank Schaeffer

Rosen, Morris W.

Res. 1350 Carroll St.

Bus. Knitting Mills,

1485 Gates Ave.

Married

*Proposed by Benjamin Kaplan
and Joseph Goldberg*

Shander, Joseph

Res. 1551 Carroll St.

Bus. Accountant, 381, 4th Ave.

Married

Proposed by Isador Lowenfeld

Smerling, William C.

Res. 2 Stoddard Place

Bus. Insurance, 17 East 42nd St.

Married

*Proposed by Norman Leventhal
and Maurice Bernhardt*

Tirsch, Dr. Harry

Res. 1390 Union St.

Bus. Physician

Married

Proposed by Samuel Lemberg

The following have applied for re-instatement in the Brooklyn Jewish Center:

Levine, Barnet

Res. 652 Lefferts Ave.

Bus. Real Estate, 1440 Bway.

Married

Shorin, Abraham

Res. 418 Crown St.

Bus. Chewing Gum, 60 Bway.

Married

Proposed by Ira Gluckstein

MAURICE BERNHARDT
Chairman, Membership Comm.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Abramson, Irving

Res. 5701 - 15th Ave.

Bus. Milk Products,

1624 Center St.

Married

Proposed by Arthur Greenberg

and Joseph L. Greenberg

Brickner, George

Res. 805 St. Marks Ave.

Bus. Sunshades,

Personal

Mr. Louis J. Gribetz will be the keynote speaker at the rededication of the Four Freedoms under the auspices of the Rabbi Jacob Joseph School next Sunday, May 23rd at 2:30 p.m., at the Seward Park High School.

THE CENTER ACADEMY—Its Hebrew Program

By LILLIE RUBEE

THE parents of the Center Academy want their children to grow up true Americans, who will fully understand and appreciate the American ideals of democracy and freedom. But our parents are also loyal, self-respecting Jews, with a love for their Jewish heritage and Hebrew culture. They want their children to grow up proud of this heritage, with a deep appreciation of the worthwhileness of being a Jew. In other words, they want to see their children grow up to be well-rounded, well-adjusted, self-respecting American Jews. And this synthesis of Americanism and Judaism is to be instilled in the minds of their children by the best modern educational principles.

With these objectives in mind let us see what the needs of the Jewish child in America are in order that he may develop into a well-rounded, well-adjusted, self-respecting American Jew. One of the major psychological requirements of the Jewish child, even at the early age of six, is a feeling of *pride* in being a Jew, a sentiment which in the adult takes the form of Jewish self-respect. The status of a child in the majority group is always assured, but the status of the child in a minority group is often challenged very early in life. For the sake of his inner security, therefore, we must build up in the mind of the Jewish child a series of positive attitudes towards Jewish life and his Jewish heritage.

Another important psychological need of the Jewish child, because he is a member of a minority group, is association of joyous experiences with belonging to the group. He must not, as so many of our children unfortunately do, because of derogatory remarks or intinuations, come to look upon his Jewishness as a burden.

The third indispensable psychological need is the development of a sense of Jewish kinship. This feeling that he is not an isolated being, but part of a large group within this country and in the rest of the world is of utmost importance in the development of a well-adjusted Jewish personality.

Finally it is essential that as an American, the Jewish child become aware of the intimate bond between Judaism and Americanism. He must learn to understand that the fathers and founders of American democracy

were deep students of the Bible, that they sought to establish their form of government according to the Mosaic and Prophetic teachings of our Bible. Of that he can justly be proud.

How does the Hebrew Department of the Center Academy try to satisfy these needs?

1—In our school the Hebrew and English studies are integrated wherever possible so that in the mind of the child the Hebrew studies do not stand as something apart from their English work. Then too, there is no definite time during the school day which is set apart as Hebrew time for the entire school. Instead, the Hebrew lessons are interspersed among the

for much of our language study in the upper grades.

3—We teach the Bible not only as a holy book and heritage of the past, but as a great literary work which is as important and pertinent today as it was in the past. Moses is compared with Washington, Lincoln, Roosevelt. The oriental monarch described by Samuel is compared with the modern dictator. The prophets' cry for social justice is compared with the social legislation of today.

4—The celebration of Jewish holidays and festivals is a very important part of our program. A variety of activities have been organized in connection with each holiday, and every



PURIM AT THE CENTER

"Purim Spielers" in a playlet written by the pupils of the Center Academy depicting the story of Purim.

other school studies in the same way that arithmetic, spelling, art, music are fitted into the day's work.

2—Our approach to the study of the Hebrew language is informal, particularly in the lower grades. In the first year all the language work is taught through songs, games, stories. As the child grows older, more mature activities are provided, such as creating and presenting original Hebrew plays, planning holiday festivals issuing a Hebrew newspaper, working out individual or group projects. Such complex activities serve as incentives

child in the school rather than a chosen few, is given the opportunity to participate.

5—We stimulate interest in the rebuilding of Palestine. The achievements of Modern Palestine are a source of inspiration and pride to our pupils. We have an annual National Fund Drive, as our *Chamishah Assar Bishvat* activity. In this way the children are made to feel that they too are helping in the great undertaking.

6—We make a study of the Jewish community whereby we try to cultivate

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LETTERS FROM OUR BOYS IN SERVICE WHO RECEIVED CENTER PASSOVER PACKAGES

I WANT to express my appreciation for the fine Passover package sent to me by the Sisterhood. The men in my barracks, 48 in all, mostly Gentile, enjoyed sharing it. I also look forward eagerly to the monthly *Review* which is mailed to me regularly. As a civilian I seemed to find little time to read it, but now the publication has somehow taken on a new significance, and I read it from cover to cover.—Cpl. Harry Schwartz.

Having been reared in a strictly orthodox home, I'm sure you can appreciate how delighted I was to receive your gift, a potent reminder of the liberation of our people from bondage.

I'm certain too that you'll be interested to know that the Jewish boys on this post attended the Seder festivals under the auspices of the Jewish Welfare Board of Joplin. Eight hundred men in uniform, from buck privates to Colonels, enthusiastically participated in the service, and approximately three were turned away for lack of accommodations. I mention this because I'm sure that our esteemed Rabbi Levinthal and the congregation will be pleased to know that we Jewish boys in the service are prouder than ever of our glorious heritage.

—2nd Lt. Robert Bank

I'd like to take this opportunity to thank you for the splendid package of Passover goodies I received from your organization. Please express my sincere appreciation to all the members of your organization for this and all past favors.—Milton E. Bruman.

You will never realize the wonderful feelings the Jewish boys here enjoyed eating the candy, nuts, and cakes. It reminded us of home and made us forget for a while the hardships of being away from home.

Let's hope and pray that some day we will all return to our homes and Temples and renew our old friendships. May I close with saying many, many thanks, God bless you all, and encourage those at home to buy bonds so that we all might return home soon.

—Herbert Denmark

In these days when religion seems so far removed from our daily lives (although ever present in our minds), it feels good to have a visual reminder of old habits and customs. There is an army saying: "There are no atheists in fox-holes." When one is in the army religion takes on its true aspect. Thanks for the monthly *Review*, I enjoy reading it and keeping in touch with Center activities.

—Leonard Silberberg

It was a thoughtful and much appreciated gift. I want you to extend to the ladies my sincerest thanks. I and my buddies residing in my bay enjoyed the contents of the package. It also made me feel that you still consider me one of your own, gone but not forgotten. I hope that the next Passover finds us all together, and living once more under peaceful skies.

—Robert Eisenberg

It came as a pleasant surprise and I want to thank you all for your kindness. Most of the package is gone, as the boys in my barracks, Jewish and non-Jewish, made fast work of it.

—Theodore L. Entlich

Being more or less on maneuvers I had little opportunity to properly observe the holidays. However the coming of your package brought me a little closer to the fact that this is the Passover season, and that for the first time in my life I was not at home to observe the holiday.

—Leo W. Farland

You might be interested to know that all the Jewish boys here at Officer Candidate School will be excused for the 1st and 2nd day of the holiday to attend services at a Seder at the Jewish Welfare Board Hotel in Washington.—Morton Gray.

I assure you your package was most welcome both to myself and to the barracks in general, for, as you no doubt know, the quickest way to a soldier's heart (even more than to an ordinary man's heart) is through his stomach—Phillip J. Hahn.

The Sisterhood, with the cooperation of the Center, forwarded Passover packages to the men of the Center serving in the Armed Forces. Below are extracts from some of the letters received from them:

The gift was a beautiful (as well as tasty) reminder that once again Pesach is here, and that our Jewish "fraternity" brothers and sisters back home have not forgotten the members who would love to be home, but have an important job to do first. It's too bad that the boys who are furthest from home will be deprived of the package that they deserve more than those of us who are fortunate enough to still be in the United States, but Postal regulations, I understand won't allow these packages to be sent overseas.

Once again, I thank you for the happiness you gave me and I pray that by next Pesach we may all be together in a peaceful world, to enjoy a seder as we never enjoyed before.

—Lazar E. Levinthal

I am looking forward to being with you very soon, and eating together in peace and happiness.—Nathan Lewis.

Your swell gift, besides proving a tasty delight, gave me a warm feeling inside, because it reminded me that Sisterhood is still carrying on for those things we are fighting for in this war.

—Irwin A. Lowenfeld

Other letters, which for lack of space had to be left out, were received from the following:

Lt. Herman Hirschfield, Sgt. Philip Hoffman, Lewis Kuhn, Stanley S. Leshaw, Lt. Julius Levine, Cpl. Seymour Mines, Louis Radwell, Cpl. Sy Stelzer, Cadet Seymour Segal, Lt. Mortimer F. Shapiro, Solomon Sorscher, Allen Storch, Irwin D. Witty, Capt. Harry T. Zankel, Sidney A. Gold, Irving Schwartz, Lt. Israel G. Seeger, Sgt. Herbert Simon, Marshall Reich, Paul Sheinberg, Morris M. Rothstein, and Lt. Eli A. Rosen.

Medium Bomber Named After Brooklyn Jewish Center

The Treasury Department has notified us that as a result of the campaign recently undertaken by the Brooklyn Jewish Center, for the sale of bonds and stamps, a bomber bearing the name "Spirit of the Brooklyn Jewish Center" has been designated.

The campaign originally started in March for the naming of a Pursuit Ship, but due to the fact that the sale of bonds at the Center exceeded \$125,000, the sum required for a bomber, we shall have a bomber with its name.

The total sale of bonds and stamps in the Center amounts to \$638,250 as of May 1st, 1943.

Center Raises 112,000 for the United Jewish Appeal

At a very impressive dinner held in our building on Thursday evening, May 6th, the sum of \$112,000.00 was raised for the U.J.A. from contributions made by members of the Brooklyn Jewish Center. Mr. Isidor Fine, chairman of the Center committee presided.

The appeals for funds were made by Rabbi Levinthal and Judge Emanuel Greenberg, President of the Center. The instantaneous response was most gratifying. Most of those present at the dinner not only gave liberally but announced increased contributions of the amounts previously pledged.

Acknowledgement of Gifts

We acknowledge with thanks receipt of gifts from the following:

Prayer Books

Mr. Benjamin Gutchin, in memory of his beloved father, Mr. Isidore Gutchin.

Mr. and Mrs. Harry Cooper, in honor of the Bar Mitzvah of their son Samuel G., on April 24th.

Mr. and Mrs. David Halpern, in honor of the birth of their grand daughter.

Library

Dr. Michael Higgin.

Rabbi and Mrs. I. H. Levinthal, in honor of the birthday of their daughter, Mrs. Helen Levinthal Lyons.

Talmidim

Harry Cooper
Morris Rosen

Additions to the Library

Between the Thunder and the Sun
—Vincent Sheehan.

One World—Wendell L. Willkie.
Dress Rehearsal—Quentin Reynolds
The World of Sholom Aleichem—
Maurice Samuels.

Junior Congregation

The Junior Congregation services this Sabbath morning, May 22nd, will be conducted by the following: Schachrit—Kenneth Amer; Musaf—Donald Gribetz; Talk—Rabbi Lewittes.

Condolence

We extend our heartfelt expressions of sympathy and condolence to Mr. I. Jerome Riker of 134 Brooklyn Avenue, upon the loss of his beloved mother.

Decoration Day Gym Schedule

The holiday schedule will prevail in the Gym and Baths Department on Monday, May 31st (Decoration Day). The facilities will be open to men from 10 a.m. to 2 p.m. and to boys from 2 to 5 p.m.

Bar Mitzvah

We extend a hearty Mazel Tov to Mr. and Mrs. Roy M. Leibler of 591 Lefferts Avenue upon the Bar Mitzvah of their son, Burton, which will be held at the Center on May 22nd. Congratulations also are extended to the grandmothers, Mrs. Solomon Leibowitz and Mrs. Abraham Posner.

Forum Committee Meeting May 25th

The Forum and Education Committee of the Center will hold its next meeting on Tuesday evening, May 25th at 8:30 o'clock. Members of the committee are urged to reserve the evening and to attend.

Annual Mother-Daughter Function

Arranged by the Sisterhood for Wednesday afternoon, November 3rd, 1943. PLEASE RESERVE THE DATE!

Sabbath Services

Kindling of candles at 7:57 o'clock.
Friday evening services at 6:00 and 7:00.

Sabbath services, Parsha Behar will commence at 8:45 a.m.

Rabbi Levinthal will preach on the weekly portion of the Law.

Mincha services at 6:00 and 7:30 p.m.

Daily Services

Morning services at 7 and 8.

Sunday morning additional services at 9.

Mincha services at 7:45 p.m.

"THE WAR AND THE JEW"

Continued from page 14

land of Palestine, is the logical land. Palestine, also, has its drawback, but, on the whole, it is most suitable for the permanent settlement of the Jew.

To bring about this State, Jabotinsky suggests the adoption of the so-called Nordau plan. This plan was offered by Max Nordau after the adoption of the Balfour Declaration, and urged the transplanting of half a million Jews from Eastern Europe to Palestine. Jabotinsky elaborates upon this plan. He requires a mass immigration of five million Jews for a period of ten years until the ghettos of Eastern Europe are depleted of their Jewish inhabitants. He also dwells at large on the fact that the basis of modern life is industry, not agriculture. Farming is essential, but must take second place to industry and commerce.

The undertaking of such a plan would, of course, entail vast sums of money. The first necessity, as pointed out by the author, is the establishment of a strong unified and competent commission to represent the Jew at the final peace conference. To have a divided Jewish representation, a squabbling mass representing various views and opinions would never do. Such spokesmen would never gain respect nor judicial hearing.

THE CENTER ACADEMY

Continued from page 19

a feeling of belonging to the Jewish people, and with the Jewish people to the American community.

7—We study the history of the Jew in the United States so that the child may learn to understand that he can be a good Jew and a good American, and that both complement each other rather than conflict with each other.

8—In the upper grades much time is given to a discussion of Jewish current events. We feel that a child must be made aware of contemporary Jewish life. He must know that we have great men today in whom we can take as much pride as in our heroes of old.

9—We take our children on trips in order to give them personal contacts and first-hand information about the subjects they study.

Are we successful? If one were to judge by the attitude of our children towards their Hebrew studies, by their questions, by the number of books, articles, newspaper items, etc., they bring in, then we are on the right road.

1943 STANDING COMMITTEE

Cemetery Committee — Samuel Lemberg, Chairman; Isidor Fine, Vice-Chairman; Jacob A. Fortunoff, Harry A. Freedman, Aaron Gottlieb, Irving J. Gottlieb, Morris Kramer, Julius Leventhal, Abraham R. Melker, Kalman I. Ostow, Charles Perman, Samuel Rottenberg, Frank Schaeffer, Nathan T. Schwartz, Samuel Stark.

Chevre Kadisha Committee — Louis Albert, Chairman; Joseph Goldstein, Jacob Koeppel, Abe Mann, Morris Neinken.

Delinquent Accounts Committee — Morton Klinghoffer, Chairman; Herman B. Schell, Vice-Chairman; Martin Auerbach, Jacob A. Fortunoff, Albert Joley, Ira T. Kraner, Charles Rubenstein, Louis Simon.

Forum and Education Committee — Harry Blickstein, Chairman; Isaac Siegmeister, Vice-Chairman; Max Herzfeld, Maurice M. Boukstein, Irving L. Cohen, Harry Cooper, Ira I. Gluckstein, Samuel H. Goldberg, Louis J. Gribetz, Louis N. Jaffe, Samuel M. Levenson, Lester Lyons, Ira L. Rosenenson, Mrs. Nathan D. Shapiro, William I. Siegel, David Tannenbaum, Mrs. Albert A. Weinstein.

Grievance Committee — Albert A. Weinstein, Chairman; Harry A. Harrison, Joseph Heller, Benjamin Kaplan, Frank Levey, Mrs. Margaret M. Levy, Mrs. Lena Rosenman, Louis Rothstein, Samuel Strausberg, Louis Weinstock, Dr. Samuel A. Wolfe, Tobias Zwerdling.

Hebrew Education Committee — Frank Schaeffer, Chairman; Max Goldberg, Vice-Chairman; Harry Blickstein, Dr. Reuben Finkelstein, Samuel Greenblatt, A. H. Horowitz, Mrs. Louis N. Jaffe, Benjamin Jaffe, S. Kamenetzky, K. Karl Klein, Morris B. Levine, Mrs. Benjamin Levitt, Mrs. Isador Lowenfeld, Morris D. Wender, Samuel Fasner, Isaac Wiener.

House Committee — Hyman Aaron, Chairman; Louis Halperin, Vice-Chairman; Meyer Chizner, Israel M. Dolgin, Isidor Fine, Harry A. Freedman, Barnett Gabriel, Pincus Glickman, Harry Greene, Benjamin Kaplan, Louis Kaplan, Jacob Korn, William L. Kuhn, Arnold W. Lederer, Isaac Levingson, Joseph Levy, Jr., Jacob Malmuth, Abe Mann, Barney Olch,

Philip Palevsky, Dr. Henry Plotkin, Isidor Polivnick, A. E. Ratner, Harry Strongin, Morris D. Wender, Mrs. Albert Witty, Tobias Zwerdling.

Library Committee — Irving L. Cohen, Chairman; Morris Neinken, Vice-Chairman; Samuel P. Abelow, Jacob S. Doner, Abraham Feit, Dr. Reuben Finkelstein, Harry A. Harrison, Dr. Jacob Halperin, Morris B. Levine, Julius Light, David Mickelbank.

Membership Committee — Maurice Bernhardt, Chairman; Samuel H. Goldberg, Vice-Chairman; Bernard J. Aaron, Abraham Adler, Martin Auerbach, William Ball, Bernard Beckerman, H. Zachary Bernstein, Reuben Bruck, Emanuel Cohen, Dr. Julius Dan, Louis Daum, Charles Dilbert, Seymour Danziger, Fred Chipstone, Charles Eichen, Irving G. Forman, Barnett Gabriel, Joseph Goldstein, Charles Goody, Aaron Gottlieb, Emanuel Halperin, S. Hertzfeld, Leon Hyman, Leo Kaufmann, Moe Krebs, Hyman Jasper, Albert Joley, Morton Klinghoffer, Jacob Korn, Julius Leventhal, Morris Levinson, Benjamin Z. Levitt, Lester Lyons, Abraham R. Melker, Kalman I. Ostow, I. Jerome Riker, Herman B. Schell, Samuel A. Seeger, Hyman Siegel, David Spiegel, Harry Zucker.

Physical Training Committee — David B. Kaminsky, Chairman; Albert Witty, Vice-Chairman; Mrs. Charles H.

Bellin, Alex Bernstein, Mrs. Maurice Bernhardt, Dr. Julius Dan, Dr. Reuben Finkelstein, Simon Goldstein, Sidney Gondelman, Benjamin Kaplan, Abraham Katlowitz, Dr. David Kershner, Irving Klein, Dr. Samuel Koplik, Dr. Benjamin Koven, Dr. Maurice M. Kruse, William L. Kuhn, Isador Lowenfeld, Abe Mann, David Nemerov, Samuel Nicoll, Mrs. Gertrude L. Ostow, Samuel Pasner, Dr. Henry Plotkin, Aaron Pollack, Louis Rothstein, Beatrice Sol, Benjamin H. Wisner, Mrs. Albert Witty, Nathan Wolfe, Dr. Samuel A. Wolfe, Abraham H. Zirn.

Religious Service Committee — Abraham Ginsburg, Chairman; Morris D. Wender, Vice-Chairman; Louis Albert, Louis Daum, Jacob S. Doner, Charles Fine, Morris Groden, David Halpern, A. H. Horowitz, Irving S. Horowitz, Joseph Horowitz, Isaac Levingson, Leib Lurie, Abe Mann, Morris Miller, Hyman Rachmil, Frank Schaeffer, Joseph Stark, Samuel Stark.

Social Committee — Saul S. Abelow, Chairman; Ira I. Gluckstein, Vice-Chairman; Maurice Bernhardt, Benjamin M. Horwitz, Leon Hyman, Albert Joley, Samuel L. Kaplan, Morton Klinghoffer, Maurice Kozinn, Morris Kramer, Ira T. Kraner, Arnold W. Lederer, Sidney S. Leonard, Louis Levine, Joseph Levy, Jr., Harold Lipsky, Jacob Malmuth, Benjamin Martz, Solomon H. Mitrani, Samuel Nicoll, Eddie Ross, Herman B. Schell, Louis Simon, Beatrice Sol, Louis Weinstock, Benjamin H. Wisner.



BANDAGE WORK AT THE CENTER

Hundreds of women devote their time and labor in rolling bandages for the American Red Cross. The unit at the Brooklyn Jewish Center is one of the largest in the Borough.

THE DEATH OF AN ILLUSION

Continued from page 6

Freedom for peoples has been obtained by revolution. Germany has not known a revolution for more than four hundred years. And, indeed, how could there be a revolution in a country where submission is the national code? Attempts at revolution were made in 1848 and in 1918, but they proved abortive. To this day Germany cannot forgive the Jews for the revolution Jesus created in the world.

Civilization means a society created by civilians. But in Germany the civilian counts for little compared with the man in uniform.

Civilization, again, means to be civil. But there is no civility in a country of a proud and arrogant would-be *Herrenvolk*. Humanity is a pedestrian virtue that is not recognized by the Junker code. Honor, goodness, pity and the ordinary decencies and amenities of life have no place in a morality that is dominated by brute force.

Every group of people has its dominant national characteristics. Hate — cold, brute hate — is a dominant quality of the German character. It has been so from the very beginning of Prussianism. Frederick, was an inveterate hater. He hated everyone he came in contact with, and was never so happy as when he hated. He hated his own father; he hated his countrymen. When he was old and had no more battles to fight, he shut himself up with his dogs in Sanssouci to hate the world all the better. Bismark was a gloomy and morose hater. Kaiser Wilhelm hated everyone including his own mother, whom he could not forgive for her English blood, and Hitler is a megalomaniac who made hate his only love.

The Romans mistrusted the Germans and would not believe them. Their word had no meaning, their honor worthless, their pacts and treaties scraps of paper. Roman writers describe the Germans as a people of a voracious appetite for lands and riches not belonging to them. *Lebensraum* was their excuse for pillage, rape, and murder. They had no sooner gotten what they wanted, than wanted more, always more.

★ ★ ★

Tragic purblindness of the world! For years it had allowed itself to be deceived by an ideal that never exist-

ed. Had it known, had it realized, it might have been spared this fatal hour. For years it worshipped the shadow of German greatness, German scholarship, German thoroughness. To German universities shoals of students flocked as to shrines. To their "bar-

barous" regions they carried back the cult of German science and methods. If Germany only knew it, she had won the world long before she attempted to win it by sword.

No matter what happens to Germany at the peace conference, she herself, with the giant hammer of her battle-madness, has thoroughly shattered the illusion of German greatness.

MASLIANSKY, THE SPEAKER

Continued from page 12

a voice, more than a message, more than a guide, but of all who have been named, he was the only one who was never a stranger, merely paying us a visit. He came, he saw and he was conquered, never thinking of leaving the hospitable community that provided him with home. He was a neighbor and friend. He was a co-worker and fellow-citizen. He was a dash of vivid color that became part of our American Jewish life. He never had any pretensions; he never assumed that he was a philosopher or the discoverer of new thought. He was an artist who communicated the emotions of a man greatly excited by the prospect of Jewish life being re-created in an ancient mold. That excitement was part of his nature until he drew his last breath.

He painted pictures even the simplest could see and understand. He made the whole Jewish world the frame for his adventures — from Pinsk to London, from London to New York, back to Zion, to Warsaw and Pinsk and Kiev, and returning always to his home in Borough Park. He was not merely a speaker of Zionism; he was the chanter of its song. He was a Zionist by birth, an optimist by nature, sentimental by temperament, and a man of great faith.

We rejoice that such a man lived his life in our midst and that we have had the privilege, over these many years, of being warmed by his great heart, cheered by his great faith, and sustained by his faithfulness to a great cause.

THE JEWS OF IRAN

Continued from page 9

gests greater animosity against the Armenians than even against Jews. When God completed the creation, he filled a cauldron with honesty and called all the peoples together to take their due share. The Moslems came first and received the largest share. The Christians took what was left. To the Jews fell the scrapings of the cauldron. When the Armenians arrived, there was nothing whatever left for them.

In Tabriz, the city of earthquakes, Jews practise their old mediaeval monopoly in the Street of the Moneychangers. The Street of the Grocers has Jews selling sugar loaves, saffron, and peppers. In Shiraz, Jews make wine — for the less strictly adhering Moslems. Otherwise, there is distinct dissociation from the Shi'ites. Hafiz, the national poet, was not a little instrumental in fostering anti-Jewish feeling by his stinging couplet:

Though he bar with gold his silver door,
The Jew's a Jew nothing more.

CAPTAIN SCHREBER AND SERGEANT STEINBERG

Continued from page 10

throwing platoon out of business, killing or capturing 34.

"My squad was on patrol out in front of our lines when we were ambushed by an Italian platoon with flame-throwers," the 22-year old sergeant reported. "We went into action so fast that each of our 12 men was able to get off 16 rounds with his Garand rifle.

"Before the flame-throwers could do any damage we picked them off. The shooting lasted only a few seconds, and when it was all over there were 15 dead Italians, two others wounded and 17 standing with their arms up in the air. Not a single man of our squad was even touched."

—*Jewish Telegraphic Agency*

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BEING SYSTEMATIC AND BUSINESS-LIKE*

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Pending the opening of our Brooklyn Funeral Home at Park Circle, we have
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ities in all parts of Brooklyn.

The Brooklyn Jewish Center Review

The Strength of Anti-Semitism in
the United States

By HAROLD BERMAN

Ittamar Ben Avi

By MORDECAI LEWITTES

Jewish Scholarship in America

By DR. ISRAEL H. LEVINTHAL

The Bitter Verse of Cesar Tiempo

My Father, Benjamin Hirsh

By DIANA HIRSH

Epitaphs in Old Viennese
Cemeteries

By DR. HELEN HIRSCH

News of the Month

By LESTER LYONS

JUNE

1943

URGE YOUR FRIENDS TO JOIN THE CENTER MEMBERSHIP

Most of the members of the Center regard it a privilege to be affiliated with one of the leading Jewish institutions in the country. Extend this privilege to your friends and enroll them as members of the Center Discuss the Center with those you think will appreciate its ideals; point out to them its remarkable program of activities, the enviable reputation it enjoys throughout the United States; describe to them the beauties of the Center building, one of the finest here or in any other country. Be as enthusiastic about the Center as you have every right to be, and the enrolling of new members will be gratifyingly simple.

The rates are moderate:

\$50 per year per family

\$37.50 per year for unmarried members

\$25.00 per year for girls.

Membership in the Center entitles you to enjoy the many activities of the institution—religious, educational, social and recreational.

Annual MOTHER - DAUGHTER LUNCHEON

AND

FASHION SHOW

given by the

SISTERHOOD

Wednesday, Nov. 3rd, 1943

at 12 Noon

MEMBERSHIP CARDS

1943 membership cards are now required for admission to all functions in the Center building. Members are therefore, requested to please secure their cards by paying their membership dues for the current year.

BUY YOUR WAR BONDS AND STAMPS AT THE CENTER

Teach Your Child

The great ideals of the Jewish people.

The language of the ancient Bible and of modern Palestine.

The prayers and songs of the Synagogue.

The meaning of the Jewish holidays.

The inspiring history of the Jewish people.

Prepare Your Child

To live as a self-respecting Jew.

To participate in Jewish communal undertakings.

To understand the problems confronting the Jews.

To face the future with dignity and courage.

To give of his best to his faith and his country.

HOURS — Students attend three times a week. Each child receives six hours of instruction per week.

CURRICULUM — Sidur, Hebrew, Bible, Jewish History, Palestinian Songs.

BAR MITZVAH INSTRUCTION—No additional charge for Bar Mitzvah instruction if the student has attended the Hebrew School for at least three years.

FACILITIES—The Brooklyn Jewish Center offers its students the finest facilities. Hebrew School students may enroll (without charge) in the Library and in the Brooklyn Jewish Center Clubs. The students and graduates of the Hebrew School maintain their own Junior Congregation.

Enroll Your Child in the BROOKLYN JEWISH CENTER HEBREW SCHOOL

Reasonable Rates

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIV

JUNE, 1943 — SIVAN 5703

No. 40

THE CENTER'S AFFILIATION WITH THE ZIONIST MOVEMENT

THE Brooklyn Jewish Center has taken a great step forward in behalf of Judaism in affiliating itself with the Zionist Organization of America. Through the unanimous action of its Board of Trustees the Center has expressed "its unqualified approval of and adherence to the Zionist movement," and has declared "its determination to use its utmost endeavors to assist in bringing about the speedy and effective realization of the Zionist program."

The Center affiliation with the Zionist movement does not diminish the responsibility of the members in individually joining the movement. The annual payment of a shekel by the Center for each member not individually enrolled does not represent and is not the equivalent of the dues required by the Zionist Organization of America of its members. Such payment is simply a contribution by the way of practical assistance to the Zionist cause. The Center's determination that its members should individually enroll in the Zionist movement is indicated by its creation of a special committee which is directed and authorized to take all suitable and necessary steps to urge and cause such enrollment. We are confident that those of our Center members not yet individually enrolled will, without delay, join the Zionist movement.

Thus, a new and fruitful chapter in the life of the Center is beginning. Henceforth this cherished institution will turn with full vigor and spirit to the progress and profit of Palestine. The resolution of the Center is a fitting development in the twenty-four years of its existence and is a step of deep spiritual significance. It has become increasingly evident that there is a cynical inconsistency in worshipping for Zion "as the home of our life" and withholding direct and positive helpful participation to make that

sentiment triumphant. A Jewish religious institution that lives detached from the tasks of Zionism lives superficially and artificially and outside of the proper spiritual order. If it is true that "on account of our sins were we exiled from our land," then it is manifestly sinful not to adopt those steps which will end our homelessness.

If the members of the Center have lived deeply and intelligently with their religion they must live truly and deeply with Palestine. Homelessness is the perpetual menace to Jewish existence and cultural and spiritual development. This menace has preceded the war and will survive it if Palestine does not become the Jewish land.

The Center's resolution is a tribute to the unwearied and inspiring activity of Eastern Parkway Zionist District No. 14. The Zionists of this District have tried their utmost to champion the cause of Zionism in this neighborhood and to urge this institution to a new and higher conception of responsibility to the cause of Zionism.

As one of the leading Jewish organizations in this country, the Brooklyn Jewish Center is certain to be followed by numerous other synagogues and Centers in the action it has taken. It is believed that the emphasis placed by the Center on the religious aspect of Zionism will have considerable favorable repercussions throughout the land. They will realize that through a Jewish Palestine the Jewish people will better serve humanity and God.

—LOUIS J. GRIBETZ

LIGHT IN THE MIDST OF DARKNESS

TO an observer of the Jewish scene it is comforting to behold some recent signs of hope and encouragement in the midst of darkness and despair.

As a first instance, there is the encouraging news that twelve state Legislatures have unanimously adopted resolutions condemning the Nazi persecutions of the Jews and demanding that, following this war, the United Nations establish a Jewish Common-

wealth in Palestine. Coupled with this resolution is the demand for an open door permitting an immediate and enlarged immigration of Jews into Palestine. In view of the renewed efforts by the Arabs to implement the British White Paper freezing Jewish immigration to Eretz Israel, this is indeed welcome news.

From England comes word that the powerful British Labor Party, at its recent convention, devoted considerable time to a discussion of anti-Semitism and the suffering it has caused to Jews in many European countries. True to its tradition, the Laborites again reaffirmed their favorable attitude towards the Zionist aspirations in Palestine. The Convention also heard words of admiration for the heroic fight of the Jews in the ghetto of Warsaw against their Nazi persecutors.

One of the brilliant leaders of the British Labor Party, Prof. Harold Laski, stated that he had reason to believe that Prime Minister Winston Churchill is not in agreement with the

Continued on page 23

THIS issue of the Brooklyn Jewish Center Review marks the end of Vol. XXIV of our monthly and weekly publications.

Publication of the Center Review and the Bulletin will be resumed early in September.

We extend to all Center members and their families as well as to our readers best wishes for a pleasant and enjoyable summer.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

Emanuel Greenberg, President. Max Herzfeld and Hyman Aaron, Vice Presidents. David Goodstein, Treas. Maurice Bernhardt, Secretary. Israel H. Levinthal, D.D., D.H.L., Rabbi. Joseph Goldberg, Administrative Director.

"JUST BETWEEN OURSELVES"

"ביתנו לבן עצמנו"

An Intimate Chat Between Rabbi and Reader

THIS is the last issue of the *Review* for this season, and I am going to take this opportunity for a personal word. I want to thank all my friends in the Center who have had a part in that memorable evening of tribute at the Academy of Music on May 31st. I should like to write to each and every one of you individually how deeply appreciative I am of the unique honor that you paid me, but that is hardly possible. Be assured, however, that I am sincerely grateful to you, and that I shall ever cherish your friendship and your regard. It was a particular joy to me that while the tribute was sponsored by the entire Brooklyn Jewish community, the man chosen to head and direct the affair was one of the leading spirits in our own Center, Mr. Isidor Fine. The great success of that notable evening was due in a large measure to his faithful devotion to every task which he undertakes to perform.

And now a closing word about the Center itself—the institution that has won the love of all of us. We are now terminating a season of great activity. I do not recall a year in all the twenty-four years of the Center's existence that was full of such hectic activity. This was due, of course, to the added responsibilities we assumed because of the war, and because of the tragic fate of our brethren in Europe. And the coming season will also find us challenged with great responsibility. We want to meet that challenge nobly, as we have in the past.

We must remember that our main strength lies in our membership. The war, however, has greatly affected our membership status. So many of our members are in the military service of our beloved country. They have been excused from all dues payments while in the service, and so it becomes necessary for us to supplement this temporary loss of income and man-power. The only way this can be done is through the addition of new members. At our last membership gathering, our president, Judge

Emanuel Greenberg, made this fact quite clear. I want to second his earnest appeal. During the summer months many of us will have an opportunity to meet residents of this community who are not yet affiliated with us. A personal word to them of our work, our achievements, our responsibilities, will undoubtedly convince them that they too must share in this task that belongs to all of us. I earnestly plead with you to do your share in helping

us to increase our forces. The more members we have, the more we can accomplish, the easier it will be for us to achieve the great things we want for our community, for our country, for our faith and people.

A healthy, happy summer to you. May we return to our activities in the fall, refreshed in body and mind. And let us pray that before long we may be privileged to hear the glad tidings of a victorious peace achieved by our country and our Allies, a peace that shall bring joy and blessedness to all peoples.

Israel H. Levinthal

A NEW JEWISH ENCYCLOPEDIA

THE "New Universal Jewish Encyclopedia," conceived by a Rabbi, Isaac Landman, and encouraged by philanthropists, is now almost complete. Eight volumes have already been published, and the remaining two are soon to appear.

The organization which prepared the Encyclopedia includes Louis Finkelstein in Rabbinics, assisted by Samuel Belkin, head of the Yeshiva College; Julian Morgenstein and Robert Gordis in Bible; Ismar Elbogen and Abraham A. Neuman, President of Dropsie College, in History; Joshua Bloch, the Chief of the Jewish division of the New York Public Library in Jewish Literature; A. S. W. Rosenbach, President, American Jewish Historical Society in Americana; Paul Goodman, Historian and author of London in Anglo-Judaica; William F. Albright, Professor of Semitic Languages of Johns Hopkins in Archaeology; and Samuel S. Cohen, Professor of Theology, Hebrew Union College, in Theology.

For 40 years or more, ever since the projection and publication by Funk and Wagnalls of the old Jewish Encyclopedia, there has been no authoritative work to record important events in Jewish life. If the new Encyclopedia had but this merit, that it brings Jewish history up to date, it would more than justify its existence.

But there is still another considera-

tion, and that is that the financial failure of this work would jeopardize the publication of any Jewish work of importance, particularly such as would require a heavy outlay. The success, however, of this venture will open up possibilities for the publication or reprinting of Jewish works of large proportions and might make of America the modern Babylonia, Spain, or Russia or Poland. Surely it is ample time to make of America not only a refuge for the oppressed and stricken Jews, a Promised Land for those traveling in the Wilderness of hate and prejudice, but also a great Jewish cultural center.

The Encyclopedia's executive and literary editor is Louis Rittenberg, the American editor of the *London Jewish Chronicle*. It was published and is being distributed by the University Society.

—Louis Hammer

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ACCORDING to the radio commentator, Bryce Oliver, broadcasting recently over WEVD, "Anti-Semitism in the United States has reached a point almost as serious, if not fully as serious, as it was in Germany before the violence started." Mr. Oliver arrived at this alarming conclusion, he asserted, because of the "startling facts" disclosed by a recent opinion poll which was financed by a certain unnamed but well-known Jewish organization and conducted by one of the leading opinion-testing agencies. The questions asked were direct and rather pointed, and equally frank answers were received. Some of these questions and answers follow:

Q. "Right now, do you think there are any particular religious, national, or racial groups which are not doing all they can to help in this war?"

Thirty-nine per cent of the pollees answered, "yes."

Q. "If yes, what group are you thinking of?"

Of the 39 per cent who answered the first question affirmatively, 31 per cent named Jews, 16 per cent Germans, 13 per cent Japs, and 27 per cent Jehovah's Witnesses. The Jews were accused of shirking their duties to their country in the war-time crisis by the greater number of those who condemned them.

Presumably, this substantial minority is not exclusively made up of crack-pots and misfits, but contains also some men and women of standing in their respective communities, since these are the people that the opinion-testing agencies usually seek out in their search for the common denominator in public opinion. In other words, they have some influence on their neighbors and business associates, and others with whom they come in contact.

Here are some more enlightening questions and the responses:

Q. "Do you think there is likely to be a widespread campaign in this country against the Jews?"

Thirty-three per cent (of the original 39 per cent) answered "yes," 67 per cent, "no."

Q. "Do you think Jews have too much power in the United States?"

Sixty-one per cent answered "yes," 39 per cent, "no."

The organization sponsoring this survey thought it advisable in the interest of public harmony not to make the rather startling results of this poll

public. We think this was wise, but the depressing facts are there nevertheless, in all their portentous poignancy and frightfulness. We now know as a certainty that which we had previously only suspected and feared: a sizable portion of the American people have swallowed uncritically the venomous propaganda fed them by the hired libelers of the reptile press and the radio in the past half dozen years or so, and have acquired as a result, a prejudice and a viewpoint that is not only utterly strange and foreign to the American tradition and habit, but constitutes a distinct menace to the American system and philosophy of life. One can't handle pitch without getting one's hands smeared, nor can one play with racial hatreds and suspicions without acquiring a dirty soul and without disturbing the peace of the nation.

The radio speaker was of course entirely right when he said that he was "not making this report for the sake of the Jews only," but "for the sake of all Americans," adding the opinion that "if this is permitted to roll on, liberalism in America is doomed, and liberals are doomed with it." The broadcaster feared that the age-old evils of Continental Europe, the evils that contributed towards the bringing of all its nations towards the present sorry pass, are now moving over to our own hitherto uncontaminated land, and that unless we put ourselves on guard and took proper preventive steps, the fate that has overtaken our brothers abroad—and the misguided nations of which they formed a part—would ultimately befall us too. The prospect might seem weird, fantastic and impossible, but remember that it appeared almost equally as weird and impossible to the German and Austrian, Italian and French Jews just one short day before the blow fell.

The poll indicated that an appreciable percentage of Americans had been infected with the anti-Semitic virus smuggled in from Nazi Germany and

13% of the American Population Believe Jews Are War Shirkers

The Strength of the Anti-Semites In the United States

By HAROLD BERMAN

its satellites by men whose business it was to spread racial hatred and dissension, to arouse distrust and suspicion among the various racial groups of America and to create particular antagonism against the Jews, hoping thereby to pave the way for ultimate defeat at the hands of the Huns.

Public opinion polls are reliable because under the shield of anonymity a man tells exactly what he thinks, since he is not afraid of an unfavorable reaction against himself. It is in a secret poll that one really removes his mask of good behavior and lets his pen range freely over the confidential sheet.

It has been authoritatively stated by those who have carefully followed Nazi activities, that during the ten-year period of the Jungleman's rule in Hunland and its satellites, seventy per cent of all Nazi propaganda in the United States was devoted to anti-Semitism. This might seem a silly waste of effort, considering that the Jews are only a small minority of the American population.

But whoever thinks so doesn't know his Nazis and their philosophy. Jew-hatred forms the corner-stone, and even the very foundation of their Moloch-temple, the chief tool that these sappers used in undermining civilization's structure, which, since the French revolution, has been based on a foundation of equality and tolerance for all. The Nazis knew that when that went all the rest would go with it. Hence their direction of the bulk of their propaganda to this one objective, and anyone who fails to realize that their corruptions have brought some results in this country simply is living in a dream-world. The Hitlerites have carried this devouring Continental epidemic to our shores, and it is up to us to seek the means of stopping its progress while there yet is time.

Continued on page 23

This striking poem was written by a Russian born poet and journalist now living in Buenos Aires, and is included in a new anthology, "Latin American Poetry," edited by Dudley Fitts and published by New Directions, of Norfolk, Connecticut. Cesar Tiempo is a pseudonym for Israel Zeitlin. The poet has edited the newspapers "Critica" and "El Sol," and has won an important award from the city of Buenos Aires. He is thirty-seven. Mr. Fitts thus describes Tiempo: "He is essentially a satirist and a prophet. He couches his social protest in bitter, apocalyptic language; and he attacks, in particular, the blindness and pretensions of his fellow Jews."

"Latin American Poetry," is a large and comprehensive volume of contemporary South American poetry, and has the novel and highly useful feature of presenting the original poems side by side with the English translations.

Harangue on the Death of Chayim Nachman Bialik

What other interest than that of the present moment can a people have which must drag itself through its shadows and abysses?—Bialik.

ON July 5 the Associated Press gave the news to the world: Chayim Nachman Bialik has died in Vienna.

Twenty days later, and in the same city, they put an end to Dollfuss, the "Millimetternich."

Look out for poets
whose fists pound on the desks of
hangmen!

The world's dailies
were able to publish the item on the
Society Page
next to the account of the party
with which the Barabanchik family
celebrated the circumcision of their
offspring.

I have a violent heart
and a harsh voice.

I walked the streets of the Jewish
Quarter
weighed down by my anger and my
grief.

Brothers of Buenos Aires:
our proudest poet is dead.
As in the Psalms,

The Bitter Verse of An Argentinian Jewish Poet—Cesar Tiempo

God girded him with strength and
made straight his way.

Minkowski was plaintive.

Bialik an imprecation.

And both will rot under the earth,
facing the blind eyes of tremendous
night.

• • •

A shirtsleeve sky runs over the roofs.

The pedlars in the Pilsen are at their
endless game of dominoes.

Girls who want to get married don't
walk under scaffolding.

You bourgeois who break all the
Commandments
and spend your Sabbaths over
account books bound in black,
stroking the spines of the figures
in order to make them stretch out
like cats,
I have seen you in your glittering
temples—
ranged like thoroughbreds in
sumptuous stalls—
with your round lifeless little eyes,
with your formal tall hats and your
pure silk prayer-shawls,
trying to bribe God
who knows you better than your
employees.

Chayim Nachman Bialik is dead.

There's gefuelte fish today in "The
International,"
and a good stock of doctors for your
poor drooping daughters.

Who remembers the massacres in the
Ukraine,
the raving storm of the pogroms,
when hooligans raped your mothers
and you were trembling in your
cellars, useless
as a ray of light striking a mirror?

Bialik shouted, he thundered across
the black waters,
and his angry laughter ran through
the villages like a wild wind.

"The people are withered grass,
they have gone dry as timber."
And there were youths who shook
themselves like wolf cubs

and their sharp teeth tore our shame
to shreds.

Chayim Nachman Bialik is dead.

The old-clothes dealers smile in the
doorways of their pandemoniums.

The Lacroze trolleys are greener
than ever.

Cast thy bread upon the waters, says
Ecclesiastes.

How nice to hear Mischa Elman
from a soft orchestra seat at the
Colon.

Gorki said that with Bialik the
Jewish race gave a new Homer
to the world.

Would the Bank of Israel give him
credit on just one signature?

Voices:

"Tonight when the store's closed and
I'm dunking my toast in
a glass of tea, I am going to ask
my wife to read me
The Bira and *The Garden*, and after
supper we're going
to the Ombu Theatre: if you want
to get on the
'Committee,' you've got to be on
your toes."

Chayim Nachman Bialik is dead.

"Ma, will I wash my hair with
kerosene and put on my
sky-blue satin dress to go to the
Library?"—"All
right, darling, and mind you get
yourself a young man,
like the rest of the girls: it's about
time."

Chayim Nachman Bialik is dead.

At the door of the People's Kitchen
our brothers, the ones who
haven't the courage to starve to
death, are waiting for
their ration.

Chayim Nachman Bialik is dead.

Our legs drag through the deepest
marshes of the night and
above our heads shines a pure light.

In Tel-Aviv there was a poet.

And now?

THE passing away of Ittamar Ben Avi on April 17th, 1943, was a severe loss for Zionism and for world Jewry.

Ha-Yeled Ha-Ivri Ha-Rishon—throughout his life, Ben Avi was justly proud of this title. He was the first in modern times whose mother tongue was Hebrew. This was indeed a rare distinction. Through the iron will of an indomitable father, Ittamar was destined to be the instrument whereby a dead language became the living speech of a people reborn.

Ben Avi would often laughingly refer to himself as the "human guinea pig"; he was indeed the innocent victim of an experiment carried on by his father, Eliezar Ben Yehudah, who sought to revive the language of the ancient prophets. Ben Yehudah was convinced that the Hebrew people could be redeemed only through a political renaissance on its own soil, with Hebrew as its national tongue. "Speak Hebrew and you will be redeemed," was Ben Yehudah's admonition to the Jewish nation. To the task of reviving Hebrew, he fanatically devoted himself. His wife, Dvora, knew no Hebrew at the time of their marriage, but she solemnly vowed that she would never discourse in their home in any language other than Hebrew. Patiently, she struggled to acquire the ancient tongue, which Eliezar Ben Yehudah and his colleagues began slowly to modernize.

Ittamar, the oldest of the Ben Yehudah children, was born in 1884. Even the close friends of Eliezar Ben Yehudah, ardent Hebraists though they were, shook their heads disapprovingly when they heard his avowed intention to teach the child Hebrew as the mother tongue. But the father persisted.

Four years passed before the child uttered a syllable. "You may ruin his speech forever!" protested the friends of Ben Yehudah. The latter was adamant. Hebrew must be revived. Ittamar gives the following description of the memorable day when he was finally blessed with the power of speech:

"Day after day and night after night, my father would stand near my bed beside my bewildered mother, wondering why my lips uttered no sound. The greatest author in the Jerusalem of that day, Yechezkel Pines, would rebuke my mother. 'Why do you permit such folly? Unless you speak and sing to him in some other language,

the child's mentality will be permanently affected!'

"But the vow my mother had made to her husband on the day of her marriage never to utter a word in their home in any language other than Hebrew, made it impossible for her to give heed to these rebukes. Each day she would whisper to her son:

"Speak, child, speak.'

"In vain.

"One day my father rode away on his donkey to Rishon Le-Zion. In his absence, my mother placed me on her knees and sang to me a Russian song by Lermontov. At that moment it began to snow, and the mountains of Jerusalem were clothed in white. Suddenly the door opened with a loud noise and my father entered covered from head to foot with snow-flakes—the donkey had refused to continue its journey in the bitter cold and my father was forced to turn homeward.

"His eyes burned with indignation. 'That is how you fulfil your vow—by singing Russian songs to our first born child!'

"Before my mother could reply, my father pounded with his fist on the desk, upon which at night he would work on his dictionary, and smashed it to bits.

"And I remember, as clearly as if it all happened but yesterday, that I tore myself away from my mother's warm embrace, ran towards my father, my little fists waving in the air, and shouted: 'Aba! (Father!)'

"It was the first word I had ever uttered."

The child was not allowed to play with the neighboring children, since they spoke no Hebrew and would spoil his speech. The poor lad's one companion was a dog, which he named *Mahir* (speedy.) But even this companionship did not last very long, for the pious neighbors thought they heard Ittamar call the dog "Meir." Scandalized at the thought that a dog was called by the name of a great sage, the neighbors forcibly removed

Revival of Hebrew as a Living Language and the Liberation of Judea Were the Passions of This Man's Life.

ITTAMAR BEN AVI

By MORDECAI H. LEWITTES

the animal, and Ittamar was left without companionship.

But the experiment succeeded. Other families introduced Hebrew into their homes; schools in Jerusalem and the colonies began to accept Hebrew as the language of instruction. New words were coined to meet modern needs and Hebrew became the language of school and street, of farm and factory.

Ittamar received his early training in Jerusalem. At the age of fifteen he went to Paris, continuing his education at the Teachers Institute of the Sorbonne. He also studied in Berlin, where already professors were beginning to lecture on the Aryan race philosophy. After completing his studies, Ittamar returned to Jerusalem, and there he aided his father in editing daily and weekly Hebrew newspapers.

At the outbreak of World War I, Ittamar was assisting his father, who was then working on his monumental dictionary of the Hebrew language. Eliezar Ben Yehudah and his son were accused by Turkey of being pro-British. Ittamar was twice imprisoned. The second time he was sentenced to death, but miraculously escaped several hours before the scheduled execution.

Father and son came to America in 1916. Ittamar served as a member of the Zionist delegation to the Versailles Peace Conference in 1919. For a time, also, he was Dr. Weizmann's political secretary.

Upon his return to Palestine, Ittamar became one of the leading contributors to the lively Hebrew press. He became known to the Hebrew public as Ben Avi. "Avi" is made up of the Hebrew initials of Eliezar Ben Yehudah, and since it also means "my father," it called special attention to the son's regard for his father.

Ben Avi became the stormy petrel

of Palestinian journalism. He was eager for Palestine to achieve permanent political status, and even contemplated at one time the revolutionary proclamation of a Jewish state, with Nathania as its capital. His plan for dividing Palestine into Arab and Jewish cantons, following the Swiss model, aroused much controversy. Particularly stormy was the discussion centering around Ben Avi's proposal to substitute Latin script for the Hebrew characters. Ben Avi published much Hebrew in the Latin script, but recanted when Bialik and others openly attacked him. Ben Avi felt that Hebrew had an international message for Jew and Gentile alike, but that the difficulty of mastering the script discouraged prospective students of Hebrew, and thus limited its appeal.

Ben Avi's journalistic style was brilliant, although sensation-loving. Through his pen, Hebrew acquired a plasticity and flexibility which greatly aided the language in its transition from an ancient to a modern tongue. The newspapers could not wait for the Language Academy to create new words, but ingeniously coined its own words as the need arose.

Ben Avi's last printed article was a proposal to simplify Hebrew spelling, so that even where the vowels were omitted, as in the daily newspapers, the student of Hebrew would find no difficulty in arriving at the correct pronunciation. This proposal is an extremely practical one and if adopted will greatly increase the number of readers of Hebrew newspapers. One of the paradoxes of Hebrew is that an ancient classic like the Bible is easier for the student to read and understand than the daily newspaper. The reverse is true of other foreign languages. Their classics may be closed books to a recent immigrant, but their newspapers are readily understood, and play an important part in acquainting the foreign-born with the official language of the country.

Ben Avi had a large circle of friends in many lands. He was a close friend of Mussolini before that misguided dictator turned Italy towards anti-Semitism. Ben Avi spoke eloquently from the lecture platform in many languages, but never failed to conclude his talk with a Hebrew peroration.

During the past three years, Ben Avi lived in America, where he lectured widely in behalf of the Jewish Na-

tional Fund. During this time he was a frequent contributor to *Hadoar*, American Hebrew weekly. His articles always made fascinating reading. People sometimes smiled at his love for "scoops," for "political secrets," for behind-the-curtain rumors, and at his monthly predictions, ever since the start of the war, that Hitler would be vanquished within the year. Nonetheless, a careful re-reading of his articles convinces one of the essential soundness of his analyses and of his clear perspective in political matters.

Ben Avi, for example, thoroughly understood the Japanese menace. Upon visiting Japan in 1936, he was told by Shigomitsu, later Ambassador to England, that the Japanese were descended from the lost ten tribes, and that consequently, they ought to be welcomed when at some future time they asked the League for a mandate over Palestine and the Near East. Ben Avi was among the first to demand a boycott of Japanese goods in Palestine, although his plea went largely unheeded. He was confident that Egypt could never be taken from the west, even when Rommel's soldiers menaced Alexandria. Though Turkey consummated a treaty with Germany, Ben Avi pointed out that ultimately Turkey must throw in its lot with England. Ben Avi never lost confidence in France, and felt that Darlan's moves in Africa were really dictated by Petain.

It was Ben Avi's favorite conviction that the war would be determined in the East, and not in the West. Palestine and a Jewish army would play an important role in this decisive Eastern front, he thought. To Ben Avi, Napoleon's first defeat at Acre, Palestine, was symbolic of the fact that Hitler too would ultimately be defeated in the East. The Allied victories at El Alamein and Stalingrad were indeed turning-points in the war, and confirmation of a thesis that Ben Avi had maintained since the beginning of hostilities.

Ben Avi was particularly bitter at British appeasement of traitors, a policy which he saw repeated in Palestine with the Mufti, in Iraq with El Gailani, in Persia with the Shah, in India with the Moslems and in Burma with Premier Yu Saw, who later sold out to the Japanese. Ben Avi was confident, however, that ultimately the British love for the Bible would impel them to see the justice of Jewish

claims in Palestine. Jewish Palestine, felt Ben Avi, was destined to play a great role in world affairs as the protector of the Suez Canal and as the crossroads where East and West meet. Of late, Ben Avi favored the inclusion of an autonomous Judea as a dominion within the British family of nations.

Ben Avi's personality was colorful, and had many facets. What was the essence of that personality? What was the clue to the man's soul? Like Eliezer Ben Yehudah before him, Ben Avi was essentially a nationalist. They err who think the father was, first and foremost, a Hebraist. Ben Yehudah was a nationalist who recognized the need for a national tongue. Ben Yehudah was not even a linguist by inclination; but for want of a scholar more fully equipped to do the job, Ben Yehudah devoted his life to linguistic studies that Hebrew might become the living bond to unite a living people. Ben Avi, like his father, was a nationalist. He loved his people, and as a lover of his people devoted himself to the development of the Yishuv, the Hebrew tongue and the Hebrew state that is in the process of creation.

It is symbolic that Ben Avi's last word was "Artzah"—"to the land of Palestine . . ." Ben Avi once said to Mussolini, "In Rome you have the Arch of Titus with the inscription *Judea Capta*, symbol of the destruction of the Hebrew State. I should like to uproot that Arch and to rebuild it in Jerusalem with the inscription *Judea Liberta*." The liberation of Judea—that was the guiding principle in the life of Ittamar Ben Avi.

The Unique Moe Berg

Moe Berg is baseball's most erudite scholar. On the more than a dozen occasions that he has been on the wittiest radio quiz program, "Information Please," he has never been tripped. The number of times he has been recalled to the question box is evidence enough of his popularity, his wit, and his amazing knowledge.

Berg is a graduate of Princeton, a Rhodes Scholar, and has the degree of Ph. D. from the Sorbonne. Before the war, between baseball seasons, he practiced law in New York, being associated with the firm of Satterlee and Ganfield. Today he is doing splendid work with the Nelson A. Rockefeller Commission in South America as a good-will ambassador.—By J.T.A.

TO write of my father is difficult for more than one reason—not only because the shock of his death two months ago is still fresh, but also because the full story of his brilliant, many-sided personality eludes the printed word. Somewhat reluctantly, therefore, and with the knowledge aforehand that nothing I can write could ever do him justice, I offer these fragments of his life as it appeared to me.

My father had the rare quality of inner contentment. True, he had his problems—the usual worries of people with modest incomes and the usual fears about material security for his family. But he never allowed these problems to grow disproportionate to their true importance.

He spent his days doing the things he enjoyed most: teaching, reading, writing, puttering in the garden, playing chess, and above all, dealing with the realm of ideas, preferably in spirited conversation over the teacups. It was the life of a man of thought rather than that of a man of action. It was a mode of living he found eminently to his taste.

He was an omnivorous reader. The light in his room rarely went out before one or two o'clock in the morning, as he relaxed comfortably in bed and pored over a Hebrew or Yiddish classic or the latest English best seller. Generally it was I who supplied him with the English books, and a tough job it was keeping pace with him. Except perhaps that he was impatient of purposeless fiction, he had no reading prejudices, tackling with equal gusto books on travel, science, biography, and politics.

Offhand, with no attempt at completeness, here are a few of the books he read in the last year of his life: autobiographies of Hugh Young (the Johns Hopkins professor), Abraham Flexner (the educational theorist), Horace Taft (founder of the Taft School) and William Seabrook (the voodoo expert); a collection of adventures written by members of the Explorers Club; Bill Shirer's "Berlin Diary," Howard Smith's "Last Train from Berlin," Robert St. John's "Land of the Silent People," Davies' "Mission to Moscow," and Dr. Hewlett Johnson's "The Soviet Power."

This last book, written by the very Red Dean of Canterbury, was one we expected my father, with his definite anti-Communist leanings, would re-

MY FATHER, BENJAMIN HIRSH

By DIANA HIRSH

ject. Instead it unexpectedly roused his applause. Like others, of course, he had become more reconciled toward Stalin's Russia when it threw in its lot with the United Nations. And it was while following Soviet military fortunes on our maps at home that my father revealed a lot about his early days in his native land. He had never been particularly talkative about himself—a typically modest trait.

As we charted the Red Army's struggles with the Reichswehr in the Ukraine, in the Crimea, along the Bryansk-Vyazma front, etc., my father would casually reminisce: in this town he had bought bills of lading for a firm of commission merchants (one of his few ventures outside the teaching profession); in that city he had built with his own hands a globe of the world to teach geography to a class which could not afford to buy one from a map manufacturer; in another city a Cossack bullet during a pogrom felled a pupil in a school my father had founded and intensified his decision to migrate to America.

But fully as much as with Russia, my father was fascinated by America—its vast size, its varied geography, its long history of fighting for freedom, its land-of-opportunity aspects. When he came to this country he lost no time seeking out an English teacher: a quiet, laconic, gray-haired Bostonian named Lincoln who was distantly related to the martyred President. Later he absorbed Americana through us children, showing a keen interest in our slang, our own thoroughly American mores and reactions, our experiences at college and later at work. More often than not, through his own wide reading and observations, he could match us anecdote for anecdote, fact for fact, on things American.

My father always got along famously with non-Jews, even the kind who had previously thought of a Jew as somebody with horns. (Once, in fact, a woman hawking Father Conghlin's *Social Justice* mistook my father's blue eyes and clean-shaven countenance so completely that she smilingly urged him to buy a copy and was stunned when he rebuffed her.) When we moved to Brooklyn from Boston our next-door neighbor

was the expatriated owner of a North Carolina fox farm whose previous contact with things and persons Semitic had been nil. Before not too many neighborly exchanges had taken place over the back fence, Mr. Coulken had asked my father to give him lessons in the Talmud.

It was a typical illustration of a principle my father had always pounded home to us (and successfully): that a non-Jew always has more respect for a Jew who knows about his faith and his national history than for a Jew who professes complete detachment from such matters. He was all the more emphatic in this belief in the last few years, when Germany's star was in the ascendant; every new dispatch telling of persecution of Jews in Festung Europa only added to his conviction—although it added to his profound grief at the same time.

The only time I ever saw my father break down, in fact (aside from once on the occasion of the death of an intimate friend) was on a Seder night about two years ago. During the day my father had read a news report about the indiscriminate killing of Polish Jews in the Warsaw ghetto. He said nothing about it at the time, but that evening, during the Kiddush, he broke off abruptly and wept.

Much has been said about my father's talents as a teacher, and the fact that he could teach students of seven or seventy with equal ease. At home we knew how patient he could be with the very young. When my nephew Jonathan, now almost two-and-a-half, was less than a year old, and had not even begun to speak, my father would sit with him tirelessly hour after hour and repeat Hebrew words to him.

The first such word was "Abo"—which my father wanted his grandchildren to call him. The child would stare with apparent incomprehension, and the rest of us would think it all very amusing. But the laugh was on us. For when Jonathan actually began to speak soon thereafter, he uttered clearly, and with obvious understanding, a sizable list of Hebrew words, (those for "chair," "nose," "head," "hand," etc.) Since April 7, however, he has flatly refused to speak any He-

brew at all, in a stubborn effort to demonstrate that he will have none but "Abo" as his tutor.

My father had a favorite Hebrew song, of which he would hum snatches as he paced back and forth at home in amiable contemplation of some scene before him. A few weeks after his death I found in his library an English translation of this song (translated, incidentally, by one of his pupils of more than a quarter of a century ago). It was "A Tale," by Zalman Schneur, the "lyricist of pessimism." Reading it, I suddenly felt I knew why my father had liked it so well—not because it reflected any pessimism, necessarily, but because it conveyed the simple realism and calm acceptance of human destiny that key-noted my father's philosophy. Here are some of its lines:

"My daughter, you ask me the secret of death;

Ask rather the secret of life to unfold.

With terror you view the departed, but I—

All those that are born, with great horror behold.

Both Life and Death are huge demons, the twain;

With pigmies to sport, they a covenant made:—

"Yea, I will create them, and them you will slay;

On our checker-board living and dead we'll parade."

Most pleasant the sport, which the demons thus play;

Before them we puppet-like dance in great fear.

Though Life is most bitter, yet choose we not Death;

Their merit or meaning to us is not clear.

Yet, hearken, my daughter, not distant's the time,

The soul of the demons this sport will disdain.

To infinite realms they will soar, having crushed

The hosts of their toys, old and writhing in pain.

Yea, into the infinite, soaring, they'll seek

A new sport majestic, yet filled with woe great;—

Who knows how long after their flight, still will stray

Our hearts' scattered ashes on th' earth desolate?"

EPITAPHS IN OLD VIENNESE CEMETERIES

By DR. HELEN HIRSCH

VIENNA'S oldest Jewish cemetery is mentioned in a document of sale of the late sixteenth century. Only a few tombstones have been preserved there, and many slabs are scarcely readable.

The essential feature of the inscriptions has remained the same up to the present day: praise of the deceased and the lament of the survivors. The monuments often have various symbols. A special design of Aaronitic origin, is composed of both hands in a gesture of prayer, either engraved or in relief. Sometimes there is a crown, the so-called "crown of the priesthood," referring to the Sayings of the Fathers, IV, 17. Other symbols used frequently are the pitcher, the ewer and the basin. As a rule, they are found exclusively on monuments erected to the memory of men. Occasionally, an idealized human figure is sculptured on the stone.

As a rule the word "death" or "died" are carefully avoided. The mourners speak of a "better world." The inexorable fact that a dearly beloved has left this life never to return is mitigated by the faith in a continuity of life in an untroubled, happier existence. Favorite expressions are: "He returned to his God," "His soul flew back to the highest star," "God took him to see His Wonders," "God's light has been extinguished." One inscription over the tomb of a wife and husband reads: "They both returned to ashes."

The inscriptions usually end in a short prayer for the deceased: "May his soul be bound into the faggots of life."

Three inscriptions on the stones merit discussion because of their cultural and historical interest. One is in perpetuation of the memory of the famous Samuel S. Oppenheimer, the seventeenth century banker.

Oppenheimer was the first Jew who, after the expulsion of Jews from Vienna, had the courage to live there. He remained in Vienna until his death in 1697. By his financial genius Oppenheimer enabled Austria, bled white by a long war, to make a fresh start by granting it gigantic loans. And his reward? On the instigation of Bishop

Kollonitz, who reviled the great financier's work at the Court, branding him a usurer and bloodhound, his palatial mansion was plundered and partly burned down. Bishop Kollonitz, a fanatic Jew-baiter, so poisoned the Emperor's mind that the Jews were ordered to leave Vienna. But Oppenheimer, though deeply hurt, continued faithfully his services to the Court. When he died he left a fortune to his children. Nor did he forget the poor and stricken. He had always paid his tithe to the suffering. Daily, some twenty or thirty poor people came to eat at his table, and were allowed to stay as long as they wished. When the Turks besieged Vienna, Oppenheimer fed whole armies of soldiers and gave rich ransom to free Austrian prisoners.

Here is an abridged version of his long epitaph:

"Here lies the world-famous, noble, Samuel S. Oppenheimer. Look back, mourn and weep, fill your heart with sorrow, for fallen has the crown. The man who has gone from us formed a protective wall around us and was our support, our helper. He was our leader, generous and noble, standard-bearer of his people, a true hero. He has gone from us into eternal life, this faithful friend, this noble man who devoted all days of his life to the people whom he served and whom he protected better than a wall of heavy stones. Open was his house to all. His kind heart generously allowed his willing hands to give and give. Never did he neglect the wise teachings of his forefathers, but eagerly studied them day after day. He gave food and shelter to friends and strangers while he himself was modest and satisfied with the simplest meal. Spokesman and advocate of the poor, he built everlasting monuments, such as synagogues, schools and other fine buildings, and he generously distributed alms to the poor.

"He passed away old and honored, in his 73rd year. May his soul be tied into the faggots of life with the other just men in the Garden of Eden. Amen."

Dated 1754, is the epitaph of an-

other celebrated financial genius, one who was also a great Talmudist, and a man far ahead of his time:

"Mordecai (Wolf Margulies) entered the Realm of Light of Our Highest God and King in the month of the Mighty. When he left, all mourned and sighed and wailed. For every heart was full of sorrow over the loss of a man who was the noblest of all. Truly this stone is too small to tell of his greatness. He was at home with the Halacha of our wise old Fathers. There was not one subject unfamiliar to him, and he could dispose of every question wisely.

"A great orator, he knew that all eyes were directed towards him when he spoke. His name was that of a man for whom peace and generosity were the aims of his whole life. Filled with true piety he saved thousands from persecution and bitter sorrow. When he passed away, he left a name more fragrant than perfume, and as pure as it was on the day of his birth.

"In prayer and devotion, his soul passed into another, a better world, to enjoy heavenly light and rest."

The third inscription is that on the stone of the wife of Isak Arnstein, who died in Vienna in 1732.

"Darkened is the light that radiated from the daughter of Ascher the Levite.

"Kind and humble she was, never defiled by selfishness nor pride.

"To feed the poor with the best of her table was a desire dear to her.

"She passed away because she followed the serpent's advice, for the doom of Eve falls all indiscriminately.

"Now our hearts weep with the stone, for her splendor and beauty has faded away. Here she lies, the chaste and respectable lady renowned like Chana and Penina, simple like a dove, a generous and devoted mother to orphans, a helper to widows. Her soul flew to heaven at the age of 35.

"May her soul be tied into the fagots of life. Amen."

On the old slabs women are honored with adjectives such as, "pious," "chaste," "innocent," "pure," "the good housewife." They are praised for having been hospitable, dignified, and charming as their first mothers Sarah, Rachel and Leah. Hannah, mother of the prophet Samuel, as well as Penina and Chana, are frequently quoted. Also quoted are other Biblical figures which personify the clever, active and noble woman. For instance, the wife

of one, B. Peloth, who was shrewd enough to persuade her husband to abandon the revolutionary party of the Korach for her sake. Other names inspired by tenderness are "dove," "lily," and "rose."

Romance, too, creeps into the quiet old graveyards. We read: "Ye who pass these lonely sepulchres pause a moment and fix your eyes on this tombstone. In earth's bosom rest to-

gether"—follow two names—"who were dear to each other when living, and are not parted even in death."

Finally there is the gently ironic epitaphs which are found in every old cemetery. For example, the words over the tomb of Heinrich Levestein:

"All that's bright must fade,
All that's fair decay;
All we have was made
To bloom and pass away."

BROOKLYN JEWRY HONORS DR. LEVINTHAL

ONE of the most impressive gatherings ever held in Brooklyn took place at the Academy of Music on Monday evening, May 31st, when more than two thousand people assembled to do honor to Rabbi Israel H. Levinthal. The occasion was the presentation of the certificate for the planting of sixteen thousand trees, on Jewish National Fund land in Palestine in honor of Rabbi Levinthal's fifty-fifth birthday and the completion of more than three decades of service to American Jewry and to Brooklyn communal endeavors. The Academy was crowded with men and women from all parts of the city, including prominent leaders in Jewish communal life. They came to pay tribute to a beloved rabbi and an outstanding Jewish personality.

The beginning of the proceedings was made striking by an invocation by the venerable Rabbi Bernard L. Levinthal, of Philadelphia, dean of the orthodox rabbis in America, and revered father of the guest of honor.

Mr. Isidor Fine, Chairman of the Borough-wide Committee in charge of the Levinthal Testimonial, welcomed the gathering on behalf of the committee, and introduced Mr. Albert D. Schanzer, President of the Brooklyn Zionist Region, who presided. From a large number of greetings received he selected three, which he read to the audience. One was from Borough President Casimore, another from Dr. Chaim Weizmann, President of the World Zionist Organization, and the third from Prof. Louis Finkelstein, President of the Jewish Theological Seminary of America. Dr. Weizmann's message said in part: "The esteem in which Rabbi Levinthal is held in wide circles for his notable contributions as a preacher and teacher in Israel, as an advocate of the spiritual

and cultural values of life, is testimony of the growing appreciation in the American Jewish community for learning, scholarship and devotion to Jewish causes.

"A scion of a great family, Rabbi Levinthal has served his people well, and the tribute which has been so auspiciously arranged by your committee is an occasion which I am sure, many will eagerly join. That this event is to be perpetuated by the planting on the land of the Jewish National Fund of a forest which will bear his name, is a significantly fitting expression of his lifelong devotion to the Zionist cause, and of his abiding faith in the triumph of the Zionist ideal."

Judge Louis Levinthal, President of the Zionist Organization of America, and brother of Rabbi Levinthal, spoke of the importance of tree planting in Palestine and the appropriateness of the "forest to be known as 'Yaar Israel Chaim'—Israel and life—Israel and creative life, Israel and sustaining life—Israel and life eternal."

Greetings of the Protestants of Brooklyn were extended by Rev. L. Wendell Fifield, minister of the Plymouth Church. "An occasion such as this," said Dr. Fifield, "honors not alone a distinguished leader of the Jewish race, but it does something more than that. It focuses our attention upon the problems of the racial group of which he is so distinguished a representative."

Following a selection of musical numbers by Cantor Reuben Tucker, the chairman presented Mr. Samuel Berson, who initiated the project of the Levinthal Forest.

Dr. Stephen S. Wise, who was in a most jovial mood, paid an eloquent tribute to Rabbi Levinthal as "a noble

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Jewish Scholarship in America Rises to A New High Level

A Review of Notable New Books

By DR. ISRAEL H. LEVINTHAL

AMERICAN Jewry has cause to be proud of the fact that the last few years have witnessed the appearance of a number of scholarly works of the highest rank, works which set a new and lofty standard in the field of Jewish learning. It is our intention to briefly summarize here a few of these notable achievements.

First and foremost—indeed, it is in a class all by itself—must be mentioned the monumental work, "A Commentary on the Palestinian Talmud," by Professor Louis Ginzberg. It would be more than presumptuous for this writer—or for any writer except the expert Talmudist—to even attempt to review this work. One would have to be another Ginzberg to perform such a task, for it would require all those unique and blessed gifts that are his—a mastery of the vast field of Talmudic and Rabbinic literature, as well as the classic languages and literature of ancient times. Turning the pages of this work, one feels like the amateur artist might feel observing the work of a Raphael or a Rembrandt. Suffice it to say, that "A Commentary on the Palestine Talmud" will be recognized by all Rabbinic scholars as belonging to the group of historic classic commentaries of the Gaonic and later medieval ages.

To get some idea of the wealth of knowledge revealed in this work, it is sufficient to note that the three volumes of about 1,200 pages which have thus far appeared, form a commentary on only the first chapters of the first tractate of the Palestinian Talmud—Berakot. It is not a commentary in the ordinary sense of the term, giving simple explanations of words or difficult passages. It is a veritable encyclopedia of knowledge—new revelations in textual structure and criticism, in history, archaeology—in fact, in every branch of human knowledge. It is no exaggeration to say that since the Gaon of Wilna, no Jewish scholar has shown such a remarkable mastery of Jewish knowledge as has this great sage who blesses American Jewry with his benign presence.

This is not a work, it is true, for the layman. Professor Ginzberg has,

however, wisely written an added Introduction in English, which has now been reprinted in a separate format. This English preface, which is a little volume in itself, could and should be read by the intelligent layman. Indeed, it serves as an introduction not only to this specific work but to the Talmud as a whole, giving an excellent evaluation of the role of the Jew and as a source for the general history of the world of the Talmudic period.

American Jewry has reason to be proud that this work has been written in America, for it helps to make this country a new center of Jewish scholarship. It is to the lasting glory of the Jewish Theological Seminary that this historic work is published under its imprint.

• • •

Professor Chaim Tchernowitz, known as Rav Tzair, has recently published the third volume of his *Toledoth Ta-Halakah*, the History of Hebrew Law. This is a fascinating account of the development of Jewish law and legal institutions from the earliest days of our history. The first volume, which appeared several years ago, contained a general introduction to the entire theme, and traced the origin of Jewish laws in the Biblical times. The second volume gave the development of Jewish law to the time of Ezra. The new volume continues this most interesting study from the time of Ezra—the beginning of the Second Commonwealth—to the Hasmonean Period.

Professor Tchernowitz, who is Professor of Talmud at the Jewish Institute of Religion, is recognized as one of the foremost Talmudic scholars of our day. He has enriched this field of study for more than a generation.

This volume is particularly interesting because it deals with a period which had a tremendous influence on Jewish law and institutions. Professor Tchernowitz gives us first an historical survey of the age, and shows the influence which the Babylonian rule had on Jewish thought and life. One of the

most interesting of the chapters is the one which deals with the Samaritans. Here the author gives us the fruit of original research, and illumines for us many an intricate phase of this conflict between the returning Israelites and the Samaritans. There are fine studies of the political, social and economic life of the Jews in that period; of the religious enactments of Ezra; of the origin and the make-up of the men of the Great Synagogue, and in particular, of the various phases of family life. This is not the place for a detailed review of the manifold researches made by Professor Tchernowitz. We can only express our appreciation of a most worth-while contribution to one of the most important branches of Jewish knowledge. Prof. Tchernowitz possesses, too, a fine literary style, so that his volume can be read with ease and delight by the intelligent layman who knows Hebrew.

Professors Ginzberg and Tchernowitz wrote their works in Hebrew. There have appeared also a number of rich scholarly volumes written in English, which can and should be appreciated by the American Jewish laity, who unfortunately, cannot understand Hebrew.

• • •

Professor Salo W. Baron, who is Professor of Jewish History, Literature and Institutions, at Columbia University, has just published a three volume study on "The Jewish Community—Its History and Structure to the American Revolution" (Published by the Jewish Publication Society of America). The author describes for us the development of Jewish community life from the earliest times in ancient Palestine down to the periods of the American and French Revolutions. The focus of the study, however, is centered on the European community of the Middle Ages and of early modern times.

Prof. Baron, who is one of the most distinguished of our historians, gives us a most illuminating account of the life of the Jews in various lands and

how they succeeded in creating communal organizations which served to maintain and enrich Jewish life. Every chapter reveals fine historical and sociological insight,—and the reader is deeply impressed with the amount of research achieved by the author. The notes, which fill most of the third volume, and the lengthy bibliography, give the reader some idea of the vastness of the ground covered by these volumes. Professor Baron has thrown new light upon a subject which had been sadly neglected.

The Harvard University Press has just issued a very impressive volume by Dr. Louis M. Epstein, Rabbi of Congregation Kehillath Israel, in Brookline, Massachusetts, titled, "Marriage Laws in the Bible and the Talmud." Dr. Epstein has written a number of notable works on this subject, and is regarded as one of the outstanding authorities in this important field of research. The present work is the most ambitious he has undertaken.

The book goes further than its title indicates. Dr. Epstein delves into the historical sources beyond Bible and Talmud; he goes to the pre-Biblical records of Babylonian, Assyrian and Hittite origin, as well as to the Hellenistic literature, the Christian sources, and the writings of the various Jewish sects. It discusses such interesting subjects as polygamy, concubinage, intermarriage, incest, the Levirate marriage and halizah, and the various marriage restrictions and prohibitions. The author not only gives us the Biblical and Rabbinical views on these subjects, but traces their development, historical as well as legal, and the causes behind the development, from the beginning of recorded history down to the present day.

Of all human institutions, that of marriage is the most interesting and most revealing to the student of sociology as well as of jurisprudence. As Dr. Epstein so well says in his Preface: "Nowhere as in the law of marriage can one find a standard of action that so faithfully preserves the traditions of all past ages, and nowhere as in marriage does group conscience so dominate the individual. This is certainly true of the marriage laws of the Jewish people."

The lay student, the scholar—lawyer, historian and sociologist, and the student of Rabbinica—will find this

work fascinating. American Jewish scholarship has been enriched by this fine contribution.

Professor Abraham A. Neuman, who succeeded the late Dr. Cyrus Adler as the President of Dropsie College for Hebrew and Cognate Learning, is the author of a brilliant study, in two volumes, titled "The Jews in Spain—Their Social, Political and Cultural Life During the Middle Ages" (published by the Jewish Publication Society of America). This is a work based on the highest standards of scholarly research, carefully planned and superbly written. It covers one of the most interesting periods in Jewish history, but approaches the subject in a new way. The usual chronicles of that phase of Jewish history gives us an account of the lives of the great men who appeared in the Golden Era and a record of their literary works. Professor Neuman presents us with something far more. He portrays for us the life—the every-day life—of the people themselves. In the first volume he traces the political foundations of that life, the status of the Jews in relationship to King and Church, their community organization, the system of taxation, the Jewish Courts, the economic conditions of the people. In the second volume, he gives us a panorama of the social, the spiritual, the moral and the cultural life of the people, depicting for us in detail the various social and educational institutions. We find here a portrayal of courtship and marriage, family and domestic life, school and educational ideals, the Synagogue and charitable organizations, the social relationship between Jews and Christians, and the Jews' service to the King and the State.

This work calls for a detailed and lengthy review, because each chapter deals with a subject that is of great importance to the student of history and social institutions. Here we can merely summarize its contents and record our appreciation of a work that can be recommended in the highest terms. Dr. Neuman is particularly to be commended for the style in which this work is written. It holds the reader spell-bound by its charm of phrase and expression. It will undoubtedly help to create a new interest among the intelligent laity, as well as scholars, in a period of Jewish history which is both glorious and tragic,

and which has so much to teach us in these times in which we live.

There are a number of other volumes which could be mentioned among those which have enriched American Jewish scholarship. There is the important work of Professor Gershom G. Scholem, of the Hebrew University: "Major Trends in Jewish Mysticism." This volume is in English and comprises the lectures which Professor Scholem delivered at Jewish Institute of Religion, in New York. It is undoubtedly the finest work in the English language on Jewish mysticism, tracing the mystical philosophy and religion from the earliest times, and continuing through Jewish Gnosticism, the Zohar, the Kabbalah, Sabbatianism, Hassidism and the latest aspect of this phase of religion. It is a masterly study which gives a new insight into many facts of history and religion.

This reviewer has already had occasion, in previous issues of the *Review*, to review a number of fine scholarly works, such as Professor Saul Lieberman's: "Greek in Jewish Palestine"; Dr. Samuel Belkin's: "Philo and Oral Law"; and a number of books by Professor Solomon Zeitlin.

Judged by all these works which have lately appeared on American soil, we may say in a spirit of pride and thankfulness that the United States is not only becoming the great center of Jewish life—considering the number of Jews who dwell here—but is also developing a great center for the flowering of the Jewish mind, for the development of Jewish scholarship in the finest and noblest sense of the term.

Hero

The exploits of Arthur E. Hoffman of Beverly Hills, Calif., as a 19th Bombardment Command navigator in the South Pacific, has earned him the Silver Star, a Purple Heart, and four 19th bombardment group unit citations by the President—not to mention the Distinguished Flying Cross and Air Medal for which he was recommended. Hoffman has fought the Japs in the skies over New Britain, the Philippines, Dutch East Indies, Australia, New Guinea, Coral Sea, and Malaya.

At 26, Arthur Hoffman has been promoted to the rank of major.

—By J.T.A.

THE NEWS OF THE MONTH

By LESTER LYONS

THE remaining 14,000 Jews in Warsaw have been deported. They were the sole survivors of the 500,000 Jews that once lived there. Over 5,000 Jews were killed by German troops during the recent siege in the Warsaw ghetto At an interdenominational mass meeting called in London by the League for Unity Against Anti-Semitism a pledge was made to wage a determined fight against anti-Semitism Seven Catholic bishops in Slovakia have issued a pastoral letter protesting against the persecution of the Jews At a session of the World Congress of Faiths held in London, the President of the London Board of Education declared that the Jewish people will survive this war because they are a "nation with an ideal."

Three workshops and one training farm for Jewish youths have been established by the O.R.T. in Algeria Following an appeal by the Zionist Socialist Party, the Labor Party of South Africa has appointed representatives to a special committee which will formulate plans to give practical assistance to the Jews in Europe After a protest by the British Consul-General in Tangier, Spanish Morocco, the Governor of that territory has pardoned the Jewish boys who had been arrested and flogged for having applied at the French Consulate for work in liberated Africa Because of the food shortage in Algeria and Tunisia, Jewish communities in Africa are planning to send large groups of children to Palestine.

The Australian government is studying a memorandum which local Jewish leaders had submitted on the means of saving the Jews in Europe. Negotiations with the government are being made for large-scale settlement of Jews in sparsely inhabited sections of the country after the war The General Assembly of the Presbyterian Church in the United States has undertaken to request the members of the church to intensify their fight against anti-Semitism by being "diligent in learning and exposing the fallacies of current rumors concerning Jews both individually and as a people."

The *Evening Standard*, a leading London newspaper, has suggested

that April 19, the day when the Jews in the Warsaw ghetto began fighting against the Nazis, should be observed every year as "Jewish Day," in commemoration of their fight for freedom. The paper stated that "Jews are fighting today on all fronts for the cause of humanity and the Jew will be among the proud participants of common victory." Remnants of the Hashomer Hazair, the Zionist Labor Organization in Poland, are still resisting the Nazis The Religious Emergency Council headed by Chief Rabbi Hertz, has submitted a memorandum to the British Ministry of Post War Reconstruction suggesting that the United Nations appoint leading rabbis with diplomatic privileges as part of military commissions to organize the return of inhabitants expelled by the Nazis from their European homes.

Professor Harold Laski, noted British economist and Labor Party leader, has declared that Prime Minister Winston Churchill does not support the White Paper policy which would terminate Jewish immigration

Dutch Doctors Refuse to Obey Nazi Order to Sterilize Jews

Noted church leaders in Holland have strongly protested against the action of the Nazi authorities in ordering the sterilization of Jews. All Dutch doctors have refused to collaborate with the Nazis in performing such operations. The protest, which was submitted on behalf of the United Churches of the Netherlands, declares that the Nazi Commissar for Holland will be held responsible for this "infamous practice of sterilization" if the order is not discontinued.

to Palestine. Professor Laski believes that British officials and Arab leaders in the Middle East are discussing the formation of an Arab Federation, and that the Palestine Arabs are being encouraged to organize so as to make the White Paper the basis of their claims.

The abolition of all anti-Jewish de-

crees issued in Czechoslovakia since the Nazi occupation has been promised by the Czechoslovakian government-in-exile The non-Jewish population in Roumania has considered it unwise to move into homes of dispossessed Jews because of a fear of the consequences after the war.

Bulgaria has repudiated an agree-

BELGIUM NOW "JUDEN REIN"

The Nazis have deported about 52,000 Jews from Belgium to concentration camps in Poland and the Ukraine. Belgium now has practically no Jews.

ment previously made, through Swiss officials, to release 4,000 Jewish children and 500 adults for emigration to Palestine To combat German indifference to anti-Jewish propaganda, Propaganda Minister Goebbels has directed an intensive campaign emphasizing that all Germans will be exterminated by the Jews after the war in revenge. Many Germans are realizing that anti-Semitic articles are merely a Nazi maneuver to divert attention from German war reverses.

A petition by the Council of Athens University to the Nazis to treat the Jews equally with other sections of the Greek population was rejected. A considerable number of Jews have been deported from Greece to Poland. . . . The noted French lawyer, Vincent De Moro-Giafferi, who represented Herschel Grynszpan, has been shot as a hostage by the German authorities in France. Grynszpan was the Jewish youth whose slaying of a German official in Paris provoked the pogroms in 1938.

The Bulgarian government has deported over 19,000 Jews from Sofia, the capital The federal secretary of the Fascist Party in Italy has begun disciplinary proceedings against six party members because they had employed a Jewish lawyer to defend them in litigation.

Jews in Poland are being used by the Nazi medical authorities as victims on whom to conduct experiments as to various methods of artificial impregnation, sterilization and castration . . . The anti-Semitic Royalist newspaper, *L'Action Francaise*, has urged the establishment of compulsory labor camps for all Jews in France and that the implements to be used by them should be bought with the proceeds of confiscated Jewish property..

Over 130,000 Jews have already been deported from Holland. Deportations are in alphabetical order of the names of Jews. Holland, too, will be completely free of Jews within a few weeks . . . The Roumanian government has forbidden the sale of shoes to Jews until the non-Jewish population is well provided with footwear.

Two parties seeking the election of members of Parliament in the general elections to be held in South Africa include anti-Semitism as one of their chief planks.

The legislatures of twelve states have recently passed resolutions condemning the Nazi policy of extermination of the Jews and demanding increased immigration into Palestine immediately as well as the establishment of a Jewish commonwealth there. These states are Alabama, California, Connecticut, Florida, Georgia, Illinois, Maryland, Missouri, New York, Pennsylvania, South Carolina and Texas. The Connecticut legislature, one of the latest to adopt such resolution, declared that it favored the establishment in Palestine of a Jewish commonwealth "as an integral part of the new democratic world order."

A 22-year-old Jewish pilot of London, Sergeant Sydney Cohen, obtained single-handed the surrender of the island of Lampedusa . . . A "Palestine-Russia" exhibition marking the second anniversary of Russia's entry into the war is being opened in Tel Aviv. The material on display will include a copy of the Black Book issued by the Soviet government setting forth Nazi persecutions of the Jews . . . Zionist youths are reclaiming 500 acres of abandoned swamp land in Southern England which had originally been owned by a Saxon king. The local au-

SO THE GRAVES WONT SPEAK

In order to avoid post-war reprisals, Nazi officials in Poland are ordering the disinterment and burning of the bodies of murdered Jews in Poland so as to destroy all traces of massacres.

authorities have commended the Zionists for their ability and diligence. They are receiving agricultural training in preparation for Palestine . . . The Polish government has revoked its appointment of General Joseph Haller as its diplomatic representative to the Middle East. Palestine Jews had protested the original appointment inasmuch as Haller had formerly been in charge of Polish troops which had terrorized the Jews in Poland.

The Zionist Organization of America has announced a four-point post-war program which will be submitted to the American Jewish Conference to be held in August. This new program demands that relief and rehabilitation be provided for the uprooted Jews of Europe as soon as possible; that full equality of rights with

their fellow countrymen be given the Jews in European countries, with guarantees to be provided by the United Nations; that Palestine be opened wide for unrestricted immigration by Jews, with the Jewish Agency to control Jewish immigration and Palestine to be established as a Jewish commonwealth; and that the Jews be granted the right to place their case directly and officially before any peace conference or before any authority designated by the United Nations for the reconstruction of the post-war world.

Archbishop Spellman of New York is reported to have discussed with the Turkish government the question of settling European Jews in Asia Minor . . . The Yugoslav government-in-exile has notified the World Jewish Congress that it repudiates all anti-Semitic measures adopted before the war in Yugoslavia and that it will repeal them after the war.

Professor Albert Einstein is now employed by the Ordnance Bureau of the Navy and will work on the theory of explosives.

NEWS OF PALESTINE

NEARLY 100 Palestinians have received high military awards from the British government for distinguished military service during the past year . . . The first agricultural institute has been opened in Palestine. This school, which will include practical and classroom work, will enable the Jewish youth of Palestine to study there instead of in California the best agricultural methods . . . The Communist Party in Palestine has voluntarily dissolved. . . The military authorities in Jerusalem have asked all Palestinian residents for maps or guidebooks of any European country to be used in connection with the coming invasion . . . Child refugees who recently entered Palestine have contributed to the Jewish National Fund a collection of Polish, Russian, Turkish and Persian coins which they had gathered during their wanderings . . . A substitute for natural cork has been developed in Palestine.

One hundred Palestine immigration certificates issued by the Jewish Agency for Jewish children in Vienna have

been returned by the Jewish Council because no Jewish children remained in that city.

Over 700 Jewish boys in Palestine have entered the British Royal Navy. The Jewish Maritime League sponsors a number of vocational schools, including the Maritime School of Haifa, where these boys receive their preparatory training . . . At a rally of the Masonic National Grand Lodge of Palestine, Arabs joined with Jews in severely denouncing Nazi atrocities against European Jewry.

The British government has issued in England a pamphlet which is the first piece of British war publicity in Hebrew. Entitled "Fifty Facts About Britain at War," it describes the main facts concerning Britain's war effort. The Jewish Soldiers' Welfare Committee of Tel Aviv has opened a Central Jewish Library in Cairo to supply mobile libraries for troops in Egypt and Libya. The first library, which was established in Palestine, comprises 7,000 volumes, a reading room,

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RABBI LEVINTHAL'S NEW BOOK HAILED BY NOTABLE LEADERS

RABBI Levinthal's recently published book, "A New World Is Born," has been most enthusiastically received by leaders in all walks of life. The *Review* is happy to publish extracts from some of the letters of praise which have been sent to Dr. Levinthal and the publishers:

Professor Louis Ginzberg:

"I have already read a considerable part of your book and enjoyed it greatly. I hope that it will find the large number of readers it deserves."

Dr. Stephen S. Wise:

"The publication of a volume of addresses by Rabbi Dr. Israel H. Levinthal is an event. Dr. Levinthal is truly an illuminating interpreter of rabbinic lore, which he utilizes with the utmost ingenuity to the enrichment of his written and spoken word."

Professor Louis Finkelstein:

"Reveals deep insight into Judaism, broad sympathies and affection for all men. It reads even better than your other works and I hope it will have the wide circulation it deserves."

Professor Abraham A. Neuman, President of Dropsie College:

"A treasure-store of homily and a model of homiletics . . . Your reputation as the Jewish preacher par excellence is well established."

Professor Mordecai M. Kaplan:

"Yours is an unusual gift for discovering in the bygone thought-world of our ancient sages the same fears and hopes, the same rights and wrongs, as agitate us today. In conferring resurrection on their thought-world, you confer parturition on ours, which is struggling to be born."

Professor Ismar Elbogen:

"Your sermons contain a wealth of ideas presented with so much sentiment and charm that they fascinate the reader . . . Your way of using and illustrating the interpretations of our sages is just superb, and your application of them to modern conditions deserves fullest attention."

Professor Shalom Spiegel, Jewish Institute of Religion:

"Impressed me again with your wonted skill of pertinent homily and marvelous directness of approach . . . It is a joy to see in you a modern continuator of the ancient craft of the Midrash."

Professor Moses Hyamson:

"I congratulate you heartily on style and contents, both of which are up to your high standard."

Dr. Solomon Goldman:

"Your several volumes of sermons have made us all your debtor. More than any man on this continent, you have continued with unparalleled distinction the noblest traditions of the *darshan*. And may I add that very few even of your great predecessors were as keenly alive as you are to the deeper psychic and the larger human problems."

Dr. John Haynes Holmes:

"A preliminary glance at the pages shows me that this is an important book for the Jewish world these days—and for the rest of us as well, since Israel's problem is so definitely now the world's problem."

Dr. Abba Hillel Silver:

"I have always found in your sermons and lectures fresh and stimulating ideas, and a most felicitous blending of the old and the new."

Dr. Julius H. Greenstein, Philadelphia:

"The three volumes of sermons which you have thus far issued place you in the category of *Hazakah*, and establish your reputation not only as an outstanding preacher, but also as a guide to others, both in subject matter treated and the manner of utilizing the rich storehouse of Jewish *Agada* for our modern days."

Ludwig Lewisohn:

"Deeply impressed by the cogency and perspicacity of your thinking and your unrivalled ability to apply to burning problems the ancient wisdom of Israel."

To Parents Whose Sons are Serving in the U.S. Armed Forces

In order to keep our records up to date we urge Center members whose sons are enlisted in the Armed Forces of our country to please send us their names and forwarding addresses, in order that we may place them on the Center mailing list. It is also important that we receive all promotions and changes of rank. We hope to publish in the near future a complete list of all our men serving with the Armed Forces of our country and this information will be of help to us.

HONOR ROLL

The following is an additional list of members, and sons and grandsons of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.

Gross, Howard,
Seaman 2nd Class

Jaffe, Albert S.

Kaplan, Seymour

Levine, Marvin

Lipp, Melvin

Moskowitz, Melvin S.

Rauch, Hobart, Sgt.

Rottenberg, Julius

Saffer, Sidney Hugh,
1st Lieut.

Schnapp, Ben

Schur, Robert

Sussman, Richard

Zirn, Benjamin H.

BROOKLYN JEWISH CENTER ACTIVITIES

Feig Choir Engaged for High Holy Days

We are pleased to announce that we have engaged Mr. Joel Feig and his well-known choir to officiate again at the services to be conducted in the Center Synagogue during the coming High Holy Days.

We wish to advise all Center members who are planning to worship either in the Synagogue or in the Auditorium to please make their reservations for tickets with the least possible delay. We are particularly urging members who occupied seats last year to please notify us at once as to whether they wish to occupy the same seats this year. Unless they do so immediately, these seats will have to be reserved for other members wishing to use them.

Emergency Campaign for Jewish Welfare Board

The Center, through Mr. Samuel Lemberg, Chairman, has sent out on appeal to the membership for contributions to the War Emergency Campaign now being conducted by the Jewish Welfare Board. The funds realized through this campaign will be used for religious programs for Jews in uniform, the Bureau of War Records, overseas needs and other departments not receiving support from the U.S.O. Checks may be made payable to Mr. Max Wilner, Treasurer, and mailed care of the Brooklyn Jewish Center.

To Members Planning Bar Mitzvahs at the Center

Members who are planning Bar Mitzvahs in the near future, are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the maftir. In the event that another Bar Mitzvah is scheduled for the same day, the second boy receives one of the other aliyahs and can read a passage from the Torah.

It is therefore advisable that reservations for Bar Mitzvahs be made as far in advance as is possible.

THE RABBIS' TRIBUTE TO DR. LEVINTHAL

THE Brooklyn Jewish Ministers Association honored Rabbi and Mrs. Levinthal at a luncheon, held at the Ocean Parkway Jewish Center on Tuesday, June 15th, on the occasion of Rabbi Levinthal's thirtieth anniversary of his ministry. The principal address was delivered by Rev. Dr. Samuel Goldenson, of Temple Emanuel, New York. Rabbi Jacob Bosniak, Chairman of the Committee, presided. Greetings were delivered by Rabbi Max Reichler, President of the Association; Dr. Robert Gordis, on behalf of the Rabbinical Assembly of Amer-

ica; Rabbi Joseph Sarachek, on behalf of the New York Board of Jewish Ministers, and Rabbi William Rosenblum, on behalf of the Association of Reform Rabbis of New York. A message from Judge Emanuel Greenberg, the President of our Center, was read, and Mrs. Isidor Lowenfeld, the President of the Center Sisterhood, spoke on behalf of the women of the Center. Responses were delivered both by Rabbi and Mrs. Levinthal. A musical program was rendered by Cantor Levitt of the Boro Park Temple Emanuel.

Center Delegates to the American Jewish Conference

The following Center members were placed in nomination as delegates to the forthcoming American Jewish Conference:

A. David Benjamin, Maurice Boukstein, Judge Emanuel Greenberg, Louis J. Gribetz, Moses H. Hoenig, Mrs. Joseph Horowitz, Rabbi Israel H. Levinthal, Samuel Rottenberg, Mrs. Abraham Shapiro, Hon. William I. Siegel and Harry Zeitz.

Consecration Exercises

A very impressive program was rendered at the Consecration Exercises held on the first day of Shevuoth, in the Synagogue of the Center. The following girls comprised this year's Consecration class: Judith N. Alper, L. Elaine Cantor, S. Joyce Davidson, Ellen Drexler, Ritz M. Ellenport, Grace Gribetz, Ina G. Klein, Marilyn L. Kuhn, Estelle S. Ostow, Lois G. Quinn, Rita R. Rutstein, Sydelle Stone.

The Consecration theme this year was "Our Martyred Sisters," dedicated to the ninety-three Jewish girls of Warsaw, who recently gave their lives in defense of their honor, sanctifying the name of God.

Consecration Group Graduates Winners in Prize Essay Contest

The following recent graduates of the Consecration group participated in the Boro Wide Prize Essay Contest

conducted by the Brooklyn Zionist Youth Commission on "What Zionism Means to Me," received awards: Second Prize—Grace Gribetz; Honorable Mention—S. Joyce Davidson and Judith N. Alper.

Congratulations

Congratulations and best wishes are extended to the following:

Mr. and Mrs. Henry Gold of 1439 Ocean Avenue on the occasion of the marriage of their daughter, Elaine, to Mr. Martin Adler on June 20th.

Mr. and Mrs. Israel Kramer of 635 Empire Boulevard upon the marriage of their daughter, Pearl, to Mr. Alexander Koppel on June 27th.

Mr. and Mrs. Jacob Rosen, who celebrated the Bar Mitzvah of their grandson Jay Soifer, son of Captain and Mrs. Samuel Soifer on June 12th.

Mr. Joseph Rosenberg of 60 Clarkson Avenue upon his marriage to Miss Jacqueline Bookbinder on June 20th.

Mr. and Mrs. Joseph Tabor of 629 Montgomery Street on the marriage of their son, Alfred, to Miss Shirley Adelman on June 20th.

Expression of Thanks

Our sincere thanks are extended to the following:

Mrs. Sadie Sokoloff of 763 Eastern Parkway for her donation of an American flag, in memory of her beloved brother, Mr. Louis Federman.

Mr. and Mrs. Louis Daum of 625 Montgomery Street, who donated two framed pictures for use in the Center.

Center Academy Graduation Exercises

ON Wednesday morning, June 16th, the Center Academy of Brooklyn Jewish Center held its graduation exercises in the Center Auditorium. The students formed a procession, the girls carrying pink peonies and the boys wearing cornflower bou-tonnieres. There was a delightful musical program consisting of 17th century English and contemporary Amer-

ican songs. Hebrew chants and modern Palestinian songs. Mrs. Sophia Soskin, principal of the Center Academy, addressed the guests and graduating class. She pointed out that we must guard ourselves as much against our own sluggishness in allowing racial hatreds, discrimination and gross social and economic inequities to exist in our society as against the Axis powers. Mrs. Soskin told the graduates that the world would be looking to them and to the rest of their generation to make good the promises of the Atlantic Charter, and to achieve new ways of handling world-wide problems effectively.

Mr. Ben Rous, President of the School Board, presented the graduating class to Rabbi Levinthal, who awarded the diplomas. Dr. Levinthal asked the students to remember that they had obligations to meet not only as Americans but as Jews, that the term "commencement" might better be

substituted for "graduation," that learning was continuous, and that he trusted the parents, as well as the graduating students, would continue to take part in Jewish activities and study.

The parents of the graduating class presented the Center Academy with a radio-phonograph. The speech of presentation was made by Ellen Kahn,



Graduates of the Center Academy

graduate, and the speech of acceptance by her sister, Janet.

The graduating class presented an original Hebrew play, "He-Chazon" (The Vision), in which the prophet Elijah, during the reign of King Ahaz, 877-855 B.C., demonstrates that the God of the Jews is the true God. With the help of the seventh and sixth grades, the graduates presented also, "We Hold These Truths," a play based on an original radio script by Norman Corwin in commemoration of the 150th anniversary of the Bill of Rights.

The scenery, conceived and painted by the graduates, was beautiful and effective, and sensitively attuned to the messages in the plays.

The members of the class of 1943 are:

Alexander Joshua Adler
Bernard Hersch Alben
Samuel G. Cooper

Ellin R. Corben
Julian Yehudah Ginguld
Gabriel L. Jacobs
Lee Donald Jaffin
Ellen M. Kahn
Edward Moses Karron
Manfred E. Krause
Theodora Joan Krebs
Sue F. Lemberg
Berton Zion Lilienblum
Richard George Rosen
Leona Isabel Schur
Deborah Beth White

Congratulations to Center Graduates

To Beatrice Abelow, daughter of Mr. and Mrs. Samuel P. Abelow of 1098 Park Place, who has been graduated from New York University, receiving the degree of M.S., in Merchandising.

To Herbert Greenberg, son of Judge and Mrs. Emanuel Greenberg, of 1218 Carroll Street upon his graduation from New York University receiving a B.A. degree.

To Roma Kantor, daughter of Cantor and Mrs. Kantor graduated from Washington Square College, New York University with a Bachelor of Arts degree, Magna Cum Laude. She received the following awards: Graduate Scholarship for Masters Degree, Phi Beta Kappa, N.Y.U. Alumni Music Award and the Young Artist's Diploma given at the 1943 National Piano Playing Auditions.

To Cpl. and Mrs. Lazar E. Levinthal upon Mrs. Levinthal's graduation from the Brooklyn Law School, on Thursday evening, June 10th. Mrs. Levinthal also delivered the address at the Commencement Exercises, representing the Day Division of the graduating class. This is the first time that a woman graduate was given this honor by the Brooklyn Law School.

Sunday School Graduation

A very fine program was given by the pupils of our Sunday School on Sunday morning, June 13th in the Auditorium of our building. The graduates were Patricia Auerbach, Celia Baylis, Gladys Douglas, Elinor Fried, Muriel Glovinsky, Betty Kahn, Ruth Machlin, Florence Maisel, Donna Mitrani, Sondra Raabin, Saundre Rosenfeld, Alma Rosenwasser, Joan Shapiro, Florence Shir, Ruth Schneider, Alice Steinberg, Ethel Stolzenberg and Thelma Stromfield.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- Fruchtenberg, Anne
Res. 910 Lincoln Place
Bus. Bookkeeper,
Bank of Manhattan
Single
- Glickman, Albert
Res. 110 New York Ave.
Bus. Accountant, 1450 B'way.
Married
*Proposed by Julius L. Horowitz
and Jacob S. Doner*
- Griff, Jennie
Res. 722 Alabama Ave.
Bus. Navy Yard
- Levenson, Mrs. Ida
Res. 853 Empire Blvd.
Bus. Wiping Material,
17 East 42nd St.
- Quaytman, Louis
Res. 750 Lefferts Ave.
Bus. Navy Dept., 21 West St.
Single
- Rabinowitz, Dr. Jay
Res. 1760 Union St.
Bus. Physician
Married
Proposed by Harold Lipsky
- Rauch, Frank
Res. 736 Eastern Parkway
Bus. Sporting Goods,
92 Bleecker St.
Married
Proposed by Ben Martz
- Rinzler, Samuel
Res. Essex House, N. Y.
Bus. Motion Pictures,
1515 Bedford Ave.
Married
*Proposed by Samuel Bernstein
and Hyman Rachmil*
- Sahn, Milton E.
Res. 2101 Bedford Ave.
Bus. Attorney, 225 B'way.
Married
*Proposed by Maurice Bernhardt
and M. Jay Bronstein*
- Simson, Max
Res. 1410 E. 49th St.
Married
*Proposed by Harry Green and
Joseph Goldstein*
- The following have applied for re-instatement in the Brooklyn Jewish Center:*
- Rottenberg, Ignatz
Res. Hotel Granada
Bus. Knitgoods, 132 W. 36th St.
Married

CAPTAIN AARON RETURNS FROM NORTH AFRICA



Captain Jules B. Aaron, son of Mr. and Mrs. Hyman Aaron, has recently returned from active duty at the North African front. He is now at Randolph Field, Texas, where he is taking a course in flight surgery

Schur, Arthur L.
Res. 475 Crown St.
Bus. Food Market,
158-07 Northern Blvd.
Married
Proposed by Louis Daum

MAURICE BERNHARDT
Chairman, Membership Comm.

Acknowledgment of Gifts

We acknowledge with thanks receipt of Prayer Books from Mr. Abraham Kaplan in honor of the Bar Mitzvah of his grandson.

Important Notice to the Women of the Center

A letter was recently mailed to the members of the Sisterhood asking for contributions to the "Phantom Theatre Party" to take care of the charitable requirements of the Sisterhood. If you have not received this letter, the committee, which is headed by Mrs. Emanuel Greenberg and Mrs. Stephen Rey, will appreciate receiving a contribution from you for this fund and thus do away with the need for the usual Theatre Party. Checks can be made payable to the Sisterhood of the Brooklyn Jewish Center.

Personal

The New York City Board of Education has added "The History of Brooklyn Jewry" by Mr. Samuel P. Abelow, to its list of required readings for the public schools.

Perpetuate the Memory of
YOUR DEAR DEPARTED ONES

by erecting a

MEMORIAL TABLET

in the

Synagogue of the Center

Please communicate with Center office
for additional information

Sabbath Services

Kindling of candles at 8:15 o'clock.

Friday evening services at 6 and 7:30.

Sabbath services, Parsha Shelah Le-ka, will commence at 8:45 a.m.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha services at 6 and 8:15 p.m.

Daily Services

Morning services at 7 and 8.

Sunday morning additional services at 9:00.

Mincha services at 8:15.

Condolence

We extend our most heartfelt expressions of sympathy and condolence to the following:

Mr. Oscar Schleiff of 150 Riverside Drive, upon the loss of his beloved mother, Mrs. Sarah Schleiff on June 17th.

Mr. William B. Volet of 960 Sterling Place upon the passing of his beloved mother, on June 10th.

Additions to the Library

The following books have been acquired by the Center Library recently and are now available for circulation:

Double Double Toil and Trouble—by Lion Feuchtwanger

Giden Planish—by Sinclair Lewis

The World of Yesterday—by Stefan Zweig

Journey Among Warriors—by Eve Currie

From Jesus to Paul—by Joseph Klausner

Summer Gymnasium Schedule

The following schedule will prevail in the Gym and Baths Department during the months of July and August:

Monday

Men 3 p.m. to 10 p.m.
Women 10 a.m. to 3 p.m.
Boys 3 p.m. to 5 p.m.

Tuesday

Women 10 a.m. to 10 p.m.
Girls 3 p.m. to 5 p.m.

Wednesday

Men 3 p.m. to 10 p.m.
Women 10 a.m. to 3 p.m.
Boys 3 p.m. to 5 p.m.

Thursday

Men 5 p.m. to 10 p.m.
Women 10 a.m. to 5 p.m.
Girls 3 p.m. to 5 p.m.

HEBREW SCHOOL GRADUATION



Graduates of Center Hebrew School, with Dr. Levinthal and Teachers

A most interesting program was given by the Hebrew School graduates at exercises held in the Synagogue on Wednesday evening, June 16th. The following is a list of the graduates: Morris D. Flamm, Miriam R. Goldman, Melvin J. Goldstone, Hazel B. Greenberg, Claire H. Gumeiner, S. Morton Levitt, Elaine H. Rappoport, Mortimer L. Shakun, Irving Toback, Fannie Wecht, Hannah B. Wiedman, Albert M. Wojnilower, Norman Y. Zelvin.

The principal speaker at the exer-

cises was Capt. Isaac Klein, who is a Chaplain in the United States Army serving at Mitchell Field. Chaplain Klein delivered a very inspiring message to the graduates and to their parents. The following prizes were awarded: 1st Prize; The Rachmil Gold Medal—Albert M. Wojnilower; 2nd Prize: Given by the P. T. A.—Mortimer L. Shakun; 3rd Prize: Given by Dr. Israel H. Levinthal—Elaine Rappoport. The Sisterhood presented a gift to every member of the graduating class.

Friday

Men 1 p.m. to 6 p.m.
Boys 1 p.m. to 6 p.m.

Sundays and Legal Holidays

Men 10 a.m. to 5 p.m.
Boys 2 p.m. to 5 p.m.

Summer Library Schedule

During the months of July and August the Library of the Center will open on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 to 9:30 p.m.

The Center's Best Wishes To:

Mrs. Albert A. Weinstein of 1475 Carroll Street, for a speedy and complete recovery from her illness.

Red Cross Activities Open Tuesday and Wednesday

Throughout the months of July and August, the Red Cross work-room will be open on Tuesday and Wednesday from 10 a.m. to 4 p.m. and from 8 to 10 p.m.

THE REVIEW

The Brooklyn Jewish Center Review has been acclaimed as outstanding publication issued by an American Jewish institution. When it resumes publication in September, make it a practice to pass it on to others after you have finished reading it. In this way you will make additional friends for the Center.

BROOKLYN JEWRY HONORS DR. LEVINTHAL

Continued from page 11

preacher, a wise and learned teacher, a grand Jew, a great American—a man." Speaking of Dr. Levinthal's recent book of sermons he said: "I read it before. I found it today in Dr. Weizmann's study. He had read it,—so I stole it from him, stole it from him for the library of the Jewish Institute of Religion, for my own students. I want them to profit. I think young Jews are studying Levinthal's sermons in the way in which I fifty years ago, studied the sermons of Adolph Jellinek, the chief Rabbi of Vienna. Doctor Levinthal has not a little of the homiletic genius of the great masters of the Jewish pulpit.

"We call a man who is a preacher in the Hebrew, 'Baal Darshen,' a master of the Droshe, of the interpretation. No man, no living Rabbi in America today, knows and utilizes the illimitable treasure of the Jewish Rabbinic tradition with as much power and grace as does your Rabbi, Israel Herbert Levinthal."

Speaking on behalf of the Zionist Organization of America, Robert Szold, a former president of the organization, presented the resolution adopted by the National Executive Committee reading in part, "A member of an illustrious family which has given to America and to Jewry distinguished sons—eminent jurists and rabbis—Dr. Levinthal has lent added lustre to the name of the Levinthal family and to its record of public service by his brilliant achievements as scholar of note and as an intrepid champion of the Zionist cause. Steeped in the learning of the sages, profound in the knowledge of the world, he has held high the banner of Hebrew culture and education in this country, and strengthened the pillars of Jewish cultural values. With his keen analytical mind and warm heart, endowed with the sagacity of Talmudic scholarship and jurisprudence, Rabbi Levinthal truly personifies the rabbi who is both teacher and judge among his people."

On behalf of the Jewish National Fund, the President, Rabbi Israel Goldstein stressed the fact that in planting a forest in the name of Rabbi Levinthal "the Jewish National Fund, thanks to the Jews in Brooklyn, is doing an act of historic justice in recognition of the love and passion of

one of Zion's foremost servants in the ranks of American Israel . . . Those of us who were privileged to be present at the Zionist Convention in Providence, in 1936, will never forget the stirring appeal which he made for the planting of trees in Eretz Israel. It was the time of the Arab riots. It was the time when trees as well as men, were being murdered, and we held a memorial service for the murdered trees. Rabbi Israel Levinthal delivered the address and I remember his slogan—'A hundred new trees for every tree that has been murdered.' And when his magic words were finished, out of that assembly there arose a spontaneous ovation. Within ten minutes 50,000 trees were pledged."

Rabbi Goldstein then presented Rabbi Levinthal with an engrossed resolution on behalf of the Jewish National Fund that will bear the signa-

tures of contributors to the forest.

The concluding address by Dr. Levinthal was one of the best that this master of the spoken word has ever delivered. He spoke of the link between the Jewish religion and Eretz Israel, and the tragedy of the Jew who has no foot-hold anywhere on God's earth. "We want the Jewish religion," he stressed, "we want to further the Jewish religion, but we need also Eretz—we need the land, that land that gave birth to that religion; that land that saw the flowering of that religion; that land that has yet so much to contribute to the civilization of all the world."

With the singing of "God Bless America," lead by Mrs. Lester Miller, came to a close a unique demonstration of loyalty and affection for a beloved personality in American Jewish life.

—J. G.

CENTER ADOPTS ZIONIST PLATFORM

AT a meeting of the Board of Trustees of the Brooklyn Jewish Center held on Wednesday evening, June 2nd, the following resolution was unanimously adopted, affiliating the Center with the Zionist Organization of America:

Whereas, the Brooklyn Jewish Center has been organized for the purpose, among others, of ministering to the religious and spiritual interests of its members and of advancing traditional Judaism and,

Whereas, a cardinal tenet of traditional Judaism has been the aspiration for and insistence on the re-establishment of Palestine as the National Home of the Jewish people and,

Whereas, the Zionist movement is a practical and effective agency for the fulfillment of such aspirations;

Now, therefore, the Brooklyn Jewish Center does hereby resolve as follows:

1. The Brooklyn Jewish Center hereby expresses its unqualified approval of and adherence to the Zionist movement and declares its determination to use its utmost endeavors to assist in bringing about the speedy and effective realization of the Zionist program.

2. The Brooklyn Jewish Center hereby affiliates itself with the Zion-

ist Organization of America and, in implementation thereof, undertakes and pledges to contribute annually to that organization a shekel, in the sum of \$1.00, for each male married member of this institution who at the time shall not be individually enrolled in said Zionist Organization of America or in another Zionist body, affiliated with the World Zionist Organization.

3. The officers of this institution, together with a standing committee to be chosen by the President for that specific purpose, are directed and authorized to take all suitable and necessary steps on behalf of this institution, including the use of the facilities and the resources of this institution, to promote the aims of the Zionist movement and to urge and cause each member of this institution to enroll individually in the Zionist Organization of America or such other Zionist body.

REMEMBER—

The Center's income has been reduced by the number of members in the armed services. We must make up the deficiency by enrolling new members.

FORETHOUGHT

It is wise to give thought to the choice of a cemetery plot before the emergency arises.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased in the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value, and upon convenient terms of payment.

Do not postpone action on this important matter. Be sure to write TODAY for additional information. Without any obligation, we shall forward an illustrated booklet giving full details regarding prices and terms of payment.

PALESTINE NEWS *Continued from page 15*

and an auditorium for theatrical performances.

The *London Economist*, leading British magazine dealing with economic affairs, reports the benefits which

Arabs in Palestine are enjoying as a result of Jewish immigration. The periodical states that the Arabs have been enabled to obtain increased re-

venues from their property through such immigration.

As a result of the expansion of Palestine's industries, a variety of essential articles will soon be made available to other countries in the Middle East. The Chairman of the Palestine War Supply Board has stated that arrangements are being made to utilize Palestine's surplus capacity. Loans have been issued by the Palestine Administration for intensive cultivation of the land and the development of dairy and poultry farms. Many new industries have been established in the past year, which manufacture industrial chemicals, glass containers, cardboard, paper, electric and scientific instruments. Palestine has supplied the Allied armies with millions of dollars' worth of goods produced there.

Thousands of Jews in Palestine stopped work on "Petition Day" in order to collect signatures to a petition to be sent to the governments of the United Nations asking for quick action to rescue the Jews in Europe. All Hebrew newspapers appeared with black borders and called upon all Jews to sign the petition.

THE RIVERSIDE

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Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

LIGHT IN THE MIDST OF DARKNESS

Continued from page 3

policy of the White Paper. He emphasized that the Labor Party should make it clear to the government of Great Britain that the Jewish situation calls for magnanimous measures in their behalf, since the Jews, no less than any other people, are entitled to life liberty and happiness.

Another great Englishman, Sir Bertrand Russell, now in this country, in an article published in *The New Palestine*, advocates a Jewish state in Palestine, and expresses the belief that such a state would be helpful not only to those living under it, but also to the Jews living elsewhere. In view of the various accusations made against the Jews in connection with the war, it is interesting to quote the following paragraph from Lord Russell's article: "The Jews have a special interest in the preservation of peace for now as in the time of the crusades, they are made the scapegoats when war breaks out. It would accordingly be a wise act if the Palestinian State, when once securely established, would encourage some of the many able men in its service to devote themselves to the study of such international problems as might threaten the peace of the world, and to the suggestion of solutions as nearly just as any that would have a chance of being adopted. By this means the Palestinian State might come to command the respect of all students of international affairs, and its pronouncements might be recognized as important events."

Lastly we should mention the news, emanating from reliable sources, that Dr. Chaim Weizmann has recently visited President Roosevelt, and that his talk with him may be of far reaching importance to the Zionist cause.

Encouraging signs are these. Light in the midst of darkness.

—JOSEPH GOLDBERG

Hebrew in New York High Schools

Jewish parents have been urged by the Jewish Education Committee of New York to have their children study the Hebrew language and literature in the public High Schools. For the past 10 years Hebrew has been taught to thousands of students in the schools.

THE STRENGTH OF ANTI-SEMITES IN THE U. S.

Continued from page 5

And what are the means? It has been amply proven that all the counterblasts of facts and statistics to disprove slanderous propaganda are of little effect. But prosecution and suppression will help. Your historical and contemporary compilations have their uses, but they are read only by the man with the open mind and the honest seeker of the truth, not by the victims of the hired libeler. Prompt prosecution of the malicious spreader of the slanders, and the denial of the right to circulate his libels, either by hand or the American mails, would have a salutary effect. These vicious propagandists are cowardly and egotistic, and will never consent to put on the martyr crown of their own volition. Such a course would stop the epidemic at its source. That is the only way to deal with this terrible problem before the fiendish brutes and their dupes have succeeded in poisoning the wells of public opinion in this land of the free.

SPEND THE
FOURTH OF JULY

—AT—

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The Brooklyn Jewish Center Review

REPORT ON THE AMERICAN JEWISH CONFERENCE

By WILLIAM I. SIEGEL

THE RELIGION OF ISRAEL AND THE LAND OF ISRAEL

By DR. ISRAEL H. LEVINTHAL

THE GUERILLAS OF THE ABYSS

By ALFRED WERNER

A NEW BIOGRAPHY OF MAX NORDAU

Reviewed by SAMUEL M. COHEN

HONOR ROLL OF BROOKLYN JEWISH
CENTER MEN IN THE ARMED SERVICES

SEPTEMBER

1943

Mr. and Mrs. HERMAN TRIEBITZ
AND THEIR CHILDREN

wish all their friends and all members of
the Brooklyn Jewish Center a very
Happy New Year

BROOKLYN JEWISH CENTER REVIEW

Vol. XXV

September, 1943 — Elul, 5703 - Tishri, 5704

No. 5

FAREWELL YEAR OF SORROW —HAIL YEAR OF HOPE!

IT is a year of sorrow that is passing. 5703 will go down in history, particularly in Jewish history, as one of the most tragic, one of the bloodiest, ever recorded in the annals of time. Millions of our brethren were annihilated, and those who escaped death were made to endure sufferings perhaps worse than death by the savage hordes who set out to destroy civilization.

But the departure of this year marks also a turning point in the events of the world. The year 5704 approaches under happier auspices. The enemy is no longer on the offensive; today the offensive is in the hands of the Allies. The enemies are meeting defeat after defeat. The New Year brings us a brighter hope. We see the *Aschalta D'Geulah*, "the beginning of the redemption." Now that victory is in sight, we must give of our utmost—in strength, in resources, in labor and in sacrifice, to make that vision clearer and to hasten the day when the complete victory shall be achieved. May the New Year find all of us reconsecrated to the holy task of making the hope which fills our hearts a reality. Farewell, year of sorrow! We hail a new year of hope in the triumph of justice and truth.

—I. H. L.

THE ZIONIST CONVENTION

THE 46th Annual Convention of the Zionist Organization of America, recently held at Columbus, Ohio, demonstrated anew the vitality of the Zionist movement. Following the spectacular and fruitful American Jewish Conference, a number of voices friendly to the Zionist cause expressed the fear that the Zionist Convention might prove to be a poor anti-climax to that impressive event, and would consequently draw

but few delegates. These doubters must, therefore, have been agreeably disappointed by the large and enthusiastic gathering at Columbus.

From all parts of the country nearly 1,000 representatives of Zionist districts and regions, together with many unofficial visitors, came to exemplify Zionist unity and to participate in the deliberations intended to advance Zionism. From our own borough of Brooklyn 35 delegates took the long journey to Columbus.

THE BONDS OF FREEDOM

The Rosh Hashonah holydays coincide this year with our country's new War Bond campaign.

To us this is a coincidence inspiring and significant. As the shofar is blown the dawn is breaking over the world, the dawn of a victory over the demoniac armies that have sought to blot out the face of civilization

Let us celebrate this beginning of a new epoch by strengthening further the arms of our fighters. We can strengthen them by buying War Bonds to the utmost extent of our ability.

So buy Bonds! And more Bonds! And more!

The spirit displayed by the delegates was refreshing. Optimism was the keynote. A sturdy determination to implement the Zionist resolution passed at the Conference prevailed. Eagerness to adopt and vigorously prosecute practical measures calculated to strengthen the movement was manifested by all.

The atmosphere of the gathering was brightened by friendly messages of greeting from President Roosevelt, Secretary of State Hull, and Secretary of the Treasury Morgenthau. The President expressed the significant hope "that the helpful contributions made by American citizens toward the establishment of a National Home for

the Jewish people in Palestine will be continued." Secretary Morgenthau declared his "sympathetic interest and admiration at the fine work of reconstruction and rehabilitation that has been accomplished by the Jews of Palestine," and praised the "contributions Palestine has been able to make to the war."

The Convention was much encouraged by the report of Judge Louis E. Levinthal, outgoing President, showing the progress of the organization during the past year. The membership increased to the record total of 67,000, and for the first time in a quarter of a century the books showed a surplus of funds. Complete unity among the delegates was revealed by the unanimous election of Dr. Israel Goldstein as the new president. Serious consideration was given to the questions of increased and intensive Zionist education and of the importance of strengthening the Zionist youth movement. Vigorous resolutions were adopted denouncing the White Paper of 1939 and demanding expanded Jewish rights in Palestine as well as a Jewish Commonwealth there.

A gratifying feature of the Convention was the emphasis placed on public relations. A session devoted to this topic resulted in a number of interesting and helpful addresses disclosing how the movement might exert greater influence on the public.

The Convention was an admirable vehicle for heartening the delegates. Many of them were attending a Zion-

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

THE members of our Brooklyn Jewish Center have been very responsive to all appeals that came to them for strengthening our institution. Last year, in particular, the membership rallied in admirable fashion to free the Center from the major portion of the tremendous mortgage which weighed so heavily upon it.

It is good to see such effort expended in behalf of the physical and material needs of our institution. The time, however, has now come to give more thought to the spiritual aspects of the Center, to those purposes for which it was founded. Not that I want to minimize the work which we have already accomplished in making religion a vital part in the life of our people and our community. But there is much more to be achieved.

I am thinking first of all of the religious services in our Synagogue on

ist Convention for the first time. Some were even new in the organization. They undoubtedly carried away some of the zeal and fire displayed in the addresses delivered there by America's noted Zionist orators, and returned to their communities with renewed determination and energy to promote Zionist aspirations.

A resolution that is bound to have important consequences is that which established life memberships for the sum of \$100. While this plan is not new in the organization, it had not been availed of in the past on any great scale. With the increased interest in Zionism manifest everywhere, and exemplified in large measure by the practice of many congregations in affiliating themselves with the Zionist Organization, it is certain that the ranks of life members will be greatly swelled in the future.

The Brooklyn Jewish Center, which has declared its support of the Zionist movement and has affiliated itself with the Zionist Organization, will receive a new impetus from this Convention to go forward with its plans to increase the membership of the Zionist movement.

—L. L.

the Sabbaths and Holidays. So long as our Synagogue worship has not won every member of the Center, and the family of every member, we have not fully achieved our purpose. We have done much to beautify the services. We have endeavored to make them inspiring and instructive. We now have a new Cantor whose singing will undoubtedly add to the inspirational value of our prayer service. But all our efforts will be meaningless unless there is a determined endeavor on the part of all our members to cooperate with us. And the first proof of cooperation is attendance at the services.

We have won leadership in American Jewish life through many of our activities. We must now aim to win leadership in effective synagogue worship. Let us start the new year with this resolve: The Sabbath is reserved

for the Synagogue!

Membership in an institution such as ours must not only mean the payment of dues; it must mean the willingness to help make religion a more potent influence in our lives. To be an officer, a trustee or a member of the Board of Governors of the Center must mean something more than attendance at business meetings and looking after the financial interests of the institution. It should mean setting a high example of loyalty to our religious life, to our religious ideals and practices. And the first step in such a duty is to make Synagogue worship a meaningful influence in our lives.

Let us hope that the coming year will witness a revival of religious devotion on the part of everyone associated with the Center, so that through our Synagogue the Center may bring new strength and glory to our faith and our ideals and thus win deserved leadership in the field of religious service in America.

Israel H. Levinthal

HOLIDAY GREETINGS TO THE MEN IN SERVICE FROM DR. LEVINTHAL

THE following letter signed by our Rabbi, Dr. Israel H. Levinthal, was forwarded to Center men serving the Armed Forces of our country:

"As we approach the solemn season of Rosh Hashonah and Yom Kippur, I want to extend to you my heartiest greetings and very best wishes for a year of life, health and glad tidings. Our hearts are filled with gratitude at the happy turn of events which we now witness. Our enemies are on the defensive. Every day they are meeting greater defeats. We are now beginning to see the first rays of sunshine that will bless the entire world. In this achievement, you and all our men in the service have played an important role. Your friends and the members of the Brooklyn Jewish Center are proud of the service that you are rendering to our beloved country. In our own humble and modest way, we are doing our best to keep the home fires burning, but all our inspiration comes from you. As we will sit in the

Synagogue these holy days, our thoughts will be centered on you and our prayers will convey our hearts' desires for your well being and success.

"I realize that it is quite difficult for you in the midst of your heavy program to indulge in letter writing, and yet if you can spare some time, I would greatly appreciate hearing from you. I can assure you that all your friends at the Center will also be happy if I can report to them that I heard from you. Once again, my best wishes to you for a *Kesiva V'chasima Tovah*—a good and very happy New Year.

"With my earnest prayer that the New Year may bring to you the fulfillment of all your fondest dreams and hopes and that you and all our boys may soon return to your homes bearing the fruits of a victorious peace, I remain,

"Sincerely yours,

"ISRAEL H. LEVINTHAL."

REPORT ON THE AMERICAN JEWISH CONFERENCE

By WILLIAM I. SIEGEL

LIKE most human institutions, the American Jewish Conference, held at the Waldorf Astoria from August 31 to September 3, 1943, was a mixture of values, and created a record which included both good and bad. Happily, however, it can be said of the Conference that in its case, the bad was procedural and of a minimum quantity, whereas the good was substantive and of the highest historic importance. Indeed, no mention would be made of the drawbacks to the Conference record, were it not for the hope that on future similar occasions such elements will be omitted.

We list three for a brief mention before we pass on to the more pleasant discussion of the Conference itself. In its preliminary organization, the Conference authorities chose the method of cumulative voting by electors for delegates. Experience has shown that this was a mistake; that such a method lent itself to intricate and devious political manouverings by groups, resulting in some instances not in the election of the best qualified delegates but merely of men in whom certain groups had an interest and a pride. Secondly, when the Conference itself convened, delegates were asked to express a preference for and an affiliation with some specific organization, in order to create a basis of representation on committees. This again led to political manouverings, and at the same time had the further defect of compelling many delegates to express a preference which they might otherwise not have felt. For instance, a delegate who was simultaneously a member of the Congress, the Zionist Organization and B'nai B'rith, (and in some instances of many more associations) was forced to choose among organizations, all of which might have been equally important to him. In retrospect, such a method does not appear to have been necessary to the functioning of the Conference. Committees could have been chosen on other bases, as for instance, that of geographic representation throughout the country.

Lastly, in this catalogue of errors, we mention the fact that the Confer-

ence was subjected to entirely too many speeches, all almost without exception bearing on the same topic. It was a process reminiscent of the awarding of *Aliyahs* at a synagogue service, and while the honors may have been deserved, both by the speakers and the organizations they represented, it was nevertheless a fact that in a five-day session entirely too much time was devoted to these encomiums. For instance, during the first two days of the Conference, no business whatever was transacted, while speaker after speaker occupied the platform and pressed home a point on which an overwhelming majority of the delegates were in agreement even before the beginning of the Conference—to wit, the necessity for a Jewish Homeland in Palestine. There comes a time of surfeit with even a feast of reason and flow of soul.

When we pass, however, to the record of solid achievement by the Conference, it can be the proud boast of the Jews of America that the measure of accomplishment was full and overflowing. Dr. Abba Hillel Silver, with his usual felicity of phrase, crystallized it in imperishable words when he said, "Thank God that in a great hour we were not found to be a small people!"

Some statistical data will give a concise picture of the Conference and its importance. Thus, 502 delegates elected by the participation of 2,250,000 adult Jews, were all present either in person or by properly accredited proxies. They came from 8,437 local groups organized in 108 cities covering 46 States of the Union. They were men and women of all shades of Jewish religious affiliation, all types of Jewish and American education, all ages of adulthood and of varying economic status. It was notable, however,—something almost tangible that could be felt as soon as one stepped within the halls of the Conference—that in the face of the problems which they had assembled to discuss, and perhaps happily to settle,

all of these differences were for the time being, at least, of little importance, and that there was one unifying similarity among them all—their intense and loyal interest in the problem of Jewry and their determination to devote an almost selfless dedication to the solution of these problems.

The outstanding single problem, of course, was the horror of European Jewry's plight and the established record of the massacre of 3,000,000 Jews by the Nazis. Nothing could have better symbolized this horror than the opening of the Conference. All of the delegates and perhaps 2,000 or more spectators arose, and in solemn unison, recited the Kadish for our Jewish dead. Thereafter they listened to an El Mole Rachamim for the peace of their souls. There have been other times, in other places, where Jews have mourned for their losses; but nowhere in modern times, at least, has such mourning had a more impressive setting, and at no time has such mourning been followed by a more earnest effort to put an end to the cause of such sorrow.

When you have a problem to solve the sensible procedure is to learn the nature of your problem. This the Conference did with no delay save that previously adverted to. It asked itself: "What causes the Jewish problem and the Jewish tragedy?" It gave itself the answer in two brilliant addresses—one by Dr. Nachum Goldman and the other by Dr. Silver. Both of these men—leaders, analysts and statesmen in the highest sense of the words—found the problem to consist of Jewish homelessness, and both found the solution to exist in a Jewish National Homeland in Palestine. As Dr. Silver put it, "There is but one solution for national homelessness, which is the source, I repeat, of our millennial tragedy. That is a national home. The only solution is to normalize the political status of the Jewish people in the world by giving it a national basis in its national and historic home." Dr. Nachum Goldman surveyed the history

of Jewish development of Palestine in the last generation and comprehensively discussed the legal basis for a Jewish National Homeland as laid down in the Balfour Declaration and the Mandate. His exposition was charged with a brilliant legal learning, and his presentation with a dignity that will long be memorable. In any unbiased court, either of international law or of international public opinion, Dr. Goldman's advocacy would have met not only with favorable judgment on behalf of his client, the Jewish people, but with the highest praise for himself as advocate.

As the Conference developed, it soon became apparent that on every problem except that of the creation in Palestine of a Jewish Commonwealth there was complete unanimity, and that the only possibility of divergence of opinion was on this question. The resolutions presented to cover the subjects of relief, of reconstruction of Jewish political rights in post-war Europe, of the abrogation of the 1939 White Paper restricting immigration into Palestine—all of these were unanimously adopted. Only when the resolution with respect to the Jewish Commonwealth was presented was there any dissent at all. But we can find great happiness in the fact that the dissent was reduced to four votes cast in opposition. The resolution itself is familiar and need not be repeated. In essence, it demanded (and thank God it *demanded* instead of prayed for) the fulfillment of rights heretofore given to the Jewish people at the close of the last war by 53 nations. It made this demand not as a suppliant for favors, but on the basis of a title established by an international deed and by an implementing record of 25 years of achievement.

One thrills at the recollection of the scenes in the Conference when the resolution was adopted. Delegates and spectators alike, with a sure instinct, realized the historic implications of the moment. For the first time in its long history, American Jewry boldly placed itself on record as a full participant in stating the legal rights of the Jewish people everywhere to a Palestinian Jewish Commonwealth. It mattered little that one group, the American Jewish Committee, through its four delegates, dissented in a memorandum which can be charitably forgotten. It mattered even less that two groups, the Council of Jewish Wo-

men, and the Jewish Labor Committee, for reasons which they alone understand, declined to vote on the proposition. What mattered was that the Jewish people, weakest of all in terms of material strength, and in its hour of deepest crisis and most terrible tragedy, called upon its reserves of spiritual strength and threw into a world ruled by force a legal, equitable and moral claim, the treatment of which will be a test of international morality. To have been present at that moment, to have been privileged to cast an affirmative vote for that resolution, to have felt the oneness of Jewry in that time—this was a privilege which each participant will always cherish.

It is obvious, of course, that the adoption of resolutions, if they are to have value, must be followed by action to implement words. In this instance, it will mean the accumulation of further data on European and Palestinian conditions. It will mean the appointment of delegates on behalf of the Jewish people to the peace conference at the close of the war. It was apparent that the Conference could not adjourn and disband, but could only recess, to be reconvened at some time in the future when the war should be over and the process of making the peace should be an actuality. There was some opposition to this proposal on the theory that a recess instead of an adjournment implied permanence on the part of the Conference as an overall supervisory body in American Jewish life. While the opposition was defeated, that question will have to be faced at other sessions of the Conference. We express no opinion concerning it except that in the meantime, and until the Conference reconvenes, the Jews of America must give earnest thought to the problem. We have for years had a number of significant bodies, acting each in its limited sphere. The Zionist Organization of America and its affiliates have regulated Zionist affairs. Various religious bodies have concerned themselves with the faith of Israel. Philanthropic bodies have raised and spent money for relief. The American Jewish Committee, B'nai B'rith, American Jewish Congress and the Jewish Labor Committee have labored separately—and sometimes together—in the field of Jewish political and economic rights.

The question now posed—and it is

an important question, of course—is: should there be one central Jewish body to regulate all of these heretofore autonomous groups? When the time for determination comes, it is to be hoped that the decision will be made after long, careful and earnest thought on the part of our community.

One organization and one man merit special mention in any description of the Conference. It is now generally recognized that the Conference was called into being at the instance and through the sponsorship of B'nai B'rith as the one organization in the country whose non-partisanship was sufficiently accepted to make it the catalytic agent among other groups. The inspiration for B'nai B'rith's participation came from its president, Henry Monsky, of Omaha, Nebraska. During the proceedings of the Conference, and on many occasions as its presiding officer, Mr. Monsky displayed qualities of leadership, strength—and at the same time, humility of character and a breadth of vision—which endeared him to the delegates without exception. We have had great leaders in the American Jewish community, some of whom were present at the Conference and included among its guiding spirits. At the same time, it can be said, in all fairness to these men, that one of the fine results of the Conference was the production and development of a new leader whose qualities fit him to carry on in the best traditions of our people. He is free of the animosities and hostilities which long participation in Jewish affairs must inevitably bring. He is fortified by his leadership of B'nai B'rith, which this year closes its first century of important and effective work on behalf of Jewry, and whose 110,000 members universally acclaim Mr. Monsky's clear-headed and able command. It is a happy circumstance that in this time of Jewish tribulation we have raised among us, in addition to the captains of 10's and the captains of 100's, a new captain of the thousands to lead us.

PASS ON THE "REVIEW" TO YOUR FRIENDS

*It will make friends
for the Center.*

THE RELIGION OF ISRAEL AND THE LAND OF ISRAEL

In response to many requests the Review publishes the notable address delivered by Dr. Levinthal at the Brooklyn Academy of Music on Monday evening, May 31st, when the "Rabbi Levinthal Forest" in Palestine was dedicated to him.—Ed.

By DR. ISRAEL H. LEVINTHAL

I NEED hardly tell you how deeply touched I am by this warm tribute of affection that you have paid me tonight, and I cannot find words enough to thank you for the beautiful and sacred gift that you have presented me.

If it is true that one heart feels another, your hearts at this moment can feel what my heart feels now. It is overflowing with gratitude, with thankfulness. I am thankful to God for so many blessings—that He has granted me life to see this great day, that He has permitted me to serve these thirty odd years in your community. I am thankful to God for the blessed privilege of having my honored and revered father with me tonight. He has been with me at all my *Simchot*, and I pray God that for many, many more years he shall be with me on other joyous occasions.

I am thankful to God that I have here my helpmate and wife, who shares with me this tribute of your deep affection. And I am thankful to God that I have several of my children here tonight to enjoy this tribute. I am sorry, of course, that my son could not be here, but I am proud of the reason that keeps him away—he is serving in the army of our beloved country. I know that he is here in spirit. When I think of him I think of all your sons, and all the sons of our American people, and I give expression to the prayer that must come from your hearts as well as from mine, that soon, please God, very soon, they may come back to us in health and in strength, bearing the glad tidings of a victorious peace achieved by our beloved country and our allies, a peace that shall bring justice and righteousness and happiness into the lives of all peoples, including our own stricken Jewish people.

And I am thankful to God for you, dear friends, whose friendship means

so much to me. I would like to mention the names of the many friends who have made this evening possible. That, of course, is difficult, but I must repeat again, out of the gratitude of my heart, the names of a few men who worked faithfully and untiringly to make this gathering the success that it is. I am thankful to our faithful and devoted communal worker, Mr. Isidor Fine, a true leader in our borough who responds to every worthy call; to that loyal Zionist, devoted lover of the Jewish National Fund, Mr. Samuel Berson; to one who gave a great deal of work and service, as he does for so many causes, our own Mr. Joseph Goldberg; and I want, of course, to thank the President of the Brooklyn Zionist Region, our presiding officer, Mr. Albert Schanzer.

I am so proud to have my name linked with those who have planted groves and gardens in this forest that shall bear my name. It is a privilege to have my name united with yours for all eternity, in this forest that shall bless the soil of Eretz Israel. And I am thankful above all for your thoughtfulness, for your good judgment, in paying me this kind of tribute, in showering me with this type of gift, in linking my name with the new life in the old new land of Eretz Israel.

Ladies and gentlemen, it is quite fitting that you should honor a Rabbi, a teacher of the Jewish religion, in such a fashion, associating his name with Eretz Israel. There is a remarkable passage in the pages of our Talmud that I want to quote for you. One Rabbi says: *Il'mole chatu Yisrael, Lo nitnu lohem elo chamishah chumshe Torah v'sefer Yehoshua bilvad*. "Had not Israel sinned, God would have given to them not the 24 books that make up our Bible, but only six books, the five books of Moses and the *sefer Yehoshua*, the Book of Joshua alone."

Mind you, of all the books in the Bible, this Rabbi links the five books of Moses only with the Book of

Joshua. Of all the books in the Bible, he chooses this one book to stand on a par with the Pentateuch, the five books of Moses, and he gives us this reason: *mipne sh'erukah shel eretz Yisrael hu*—"that book of Joshua describes the land of Palestine." It gives us the dimensions, the measurements of Palestine; it emphasizes the importance of Palestine. That Rabbi could not conceive of the books of Moses without the *Sefer Yehoshua*. One without the other is like a body without a soul, or a soul without a body.

We have lately heard, as Dr. Stephen Wise so eloquently told us, of a distinction being made between the Jewish religion and the rebirth of Eretz Israel, as if there were a conflict between the two. How little they understand what this great sage of the Talmud had in mind. You can not speak of the Jewish religion without the *Sefer Yehoshua*. You can not separate the two. The ancient Jews in Greece, historians tell us, spoke not of the *Pentateuch*, not of the *five* books of Moses, but of the *Hexateuch*, the six books. The book of Joshua was linked with the "*Chamisha Chumshe Torah*." And if you want to know what Zionism really is, what the underlying philosophy of Zionism is, the answer is: to bring back this natural connection between the *Chamisha Chumshe Torah* and the *Sefer Yehoshua*. There is no question of priorities here, whether it is religion, or Eretz Israel that comes first; both form a unity in the fundamental needs of the Jew.

Again I must turn to the teachings of our ancient sages. There is a unique discussion recorded in the Midrash, in this Sabbath's portion of the law. It is a discussion between the two great schools of thought in Jewish life, the "Bet Hillel" and the "Bet Shammai," the school of Hillel and the school of Shammai, and the discussion was on a strange subject: which was created first, the heavens or the earth?

The Bet Shammai said, *Hashama-*

yim niv'ru techilah—"the heavens were created first." The Bet Hillel said, *Haaretz nivrat techilah*—"the land, the earth, was created first." Each school, of course, was able to bring verses from the Bible to prove its point. There was one Rabbi who sat and listened to this discussion, Rabbi Simeon ben Yochoy, a great Rabbi, philosopher and mystic, and he said, *tamihah ani*—"I am surprised," *Le'ech nech' leku avot halom*—"how these great men argue about such a matter! It is all so very simple. *Shenechem nivru yachdav*—they were both created at one time!" And he also brought a verse from the Bible, from the book of Isaiah, to prove his words. *Koray ani alechem yiamdu yachdov*, God said, "I called unto them and they stood together, the heavens and the earth." That is Zionism, dear friends. That is the underlying philosophy of Zionism.

Our tragedy for the last 1900 years was just this: we lived in the *Shamayim*, in the heavens alone. We had no foothold anywhere on God's earth. "Luft menschen," the great Max Nordau called us. Zionism says we want to retain the *Shamayim*, yes, we want the Jewish religion, we want to further the old Jewish prophetic ideals, but we need also *Eretz*—we need the land, the land that gave birth to that religion, the land that saw the flowering of that religion, the land that has yet so much to contribute for the religious life of all the world. And the Jewish National Fund, about which you heard so much tonight, has yet a further end. It wants to put *Shamayim* into the *Eretz*. That is the philosophy of the Jewish National Fund: land that was the cause of so much misery in the world, land which God created as a blessing, and which became the curse in so many lands through speculation, through aggrandizement, must again become a source of blessedness. The land of the Jewish National Fund can never bring that curse because the land of the Jewish National Fund can never belong to any individual, can never be deeded or transferred, or sold. It belongs in all eternity to the Jewish people alone.

And all our work in Eretz Yisrael has this one aim: to bring *shamayim* in the *Eretz*. What did we Jews, we poor Jews, do first when we came to that land? Did we start with building factories? Did we start with creating

trusts? We built a Hebrew University! We wanted *Shamayim* to fuse with the *Eretz*. We built synagogues; we built academies of learning—all because we want *Shamayim* to be joined with the *Eretz*. But we want the *Eretz* upon which the *Shamayim*

can become a beneficent and inspiring influence.

Now, because it has this dual program, we had a right to believe and to imagine, dear friends, that all the nations of the world would help us
Continued on page 31

A NEW BIOGRAPHY OF MAX NORDAU

Reviewed by SAMUEL M. COHEN

READING a biography is like looking at an object through multi-colored lenses. The author's personality, style and prejudices very often stand in the way of a clear picture of the person described. In fact, a great many biographies are read more for appreciation of the authors than for the interest in the subject written about. We want to enjoy again and again the same style, the same approaches, the same personality of the writer who uses one personality after another for purposes of self-expression just as we enjoy the great actor in whatever part he plays because his personality over-shadows the character he portrays. For this reason, Anna and Maxa Nordau's biography* of Max Nordau could not be called a biography in the popular sense of the term. The style and the language, is so simple and crystal clear, the self-effacement of the writers is so evident, that we get a clearer picture of the personality of Max Nordau than we might in a more pretentious work.

In still another sense does this book not live up to the traditions of the orthodox biography. The private life of Max Nordau, the inner conflicts, the upsurgings of emotion that take place in the life of every individual, especially during the period of late adolescence and early manhood, those feelings which we love to read about, are slighted over with a few and desultory remarks. Evidently the aim was not to tell the story of the man as a man. Nordau was in himself a vital element in important areas of the European cultural life of his day and of a major development in Jewish history, the rise of the Zionist movement. The book presents Nordau's personality from these aspects. In other words, "Max Nordau" is not so much a biography as a series of segments of Jewish and cultural history, the segments of those histories comprised in

the person of Max Nordau.

A rather human and simple account of Nordau's childhood and adolescence precedes a somewhat fuller account of his early life and development. The Dreyfus affair focused his great creative powers on the problem of his people. He was one of the first converts to Dr. Herzl, and although he differed with him in the more important issues that arose when the Zionist movement attained maturity, his loyalty and his reverence to the person of Dr. Herzl never weakened. Nordau was in a sense a prophet of the Zionist movement. He was conscious of the weaknesses of many of the men who headed it, or aspired to leadership. But he never faltered in his vision and understanding of Zionism, and on sensing a departure from that vision he was ready to condemn and to exhort. He kept away from politics in the organization and refused steadfastly to accept any position that might involve him in those politics.

The addresses and letters quoted by the authors, placed against the background of Nordau's personal vicissitudes as a result of the war, take on a spiritual efulgence, eternal in quality.

We are grateful to Anna and Maxa Nordau for selecting those elements in Nordau's life that possess the quality of permanence. We know very little about the lives of Jeremiah, Israel, Ezekial and the other great prophets. What is told of their personal interests and trials and tribulations is chosen only for the light that they throw on their utterances that have been and will be treasured through the ages. Unconsciously, the biographers have succeeded in presenting Nordau in the stature of a prophet.

—
**"Max Nordau," by Anna and Maxa Nordau. The Nordau Committee, New York, 1943. 440 pages.*

The Guerillas From The Abyss

By ALFRED WERNER

IN the first months of that memorable year, Five Thousand Seven Hundred and Four after the creation of the world, the army of Man succeeded in driving the hirelings of anti-Man out of most of its own realm. Over the frozen steppe in the South, through the snow-covered forests in the North the Russian soldiers pushed forward, retaking house after house, village after village, town after town, or what was left of these—here a fragment of what had been a bust of Lenin, there a bedstead, an oven, the remains of an opulent meal cooked by the German invaders, an icon, some singed pages of a mimeographed underground edition of *Pravda*—but above all corpses. Corpses, corpses everywhere. Some in the grey-green German uniform and lying beside their rifles, others, the Russians, wrapped in rags, and many, many completely naked.

And then, while the ice melted and the spring rains poured down, turning the ground into swamps and halting the Russian advance, anti-Man furiously called the war-council and decreed that the Russian monster had to be annihilated by the end of the summer, even if three-fifths of the German nation had to be sacrificed.

Thus once more the obedient Germans pressed forward, and beside the veterans who had seen action in Poland and in France, in Greece and in Africa, were boys of fifteen and grandfathers of sixty-five—even women and children, and behind them anti-Man's praetorian guards, the Black Men, slave-drivers though they were slaves themselves, stabbing in the back those who would hesitate before throwing themselves against the Russian fire. And the heroic Russians, though claiming a terrible toll from the invaders, were driven back, thrown back into the hapless country more deeply than ever before.

THERE was a wretched little town named L., behind the German lines, named L., far behind the German lines, and Rabbi Mordecai was the only Jew who escaped with his life when the invaders rounded up the Jews there, machine-gunned them, and ordered the White Russian population to bury them in a mass-grave. The saintly man, beloved by the Christians for his righteousness and charity, was carried away by his friends under the very eyes of the Germans, to a nearby wood. During the day he hid himself, but at night he would walk to

the house of a friend, a priest, there to find a few morsels of food, and a copy of the illegal *Pravda*. It was through this source that he learned of the rout of the Nazi army, and thereupon he sang to the birds and the deer in the wood Adonai's praise in the sweet language of King David; but as soon as he heard that the army of Gog was marching forward again, mowing down the defenders of Man, he challenged the Lord with words grimmer than Job's, frightening away the birds which were accustomed to the bursting of shells and the roaring of planes.

But Rabbi Mordecai's indignation and despair were futile.

Deeper and deeper the Germans slashed into the tottering Russian lines, and it seemed as though there was no one to say to them: Hitherto shalt thou come, but no further, and here shalt thou be stayed.

Then Mordecai realizing that God would not listen to a language of wrath; he would have to repent in dust and ashes, and abstain from eating even those tiny morsels of bread given him by his friend before he could expect the Lord to hear his prayer.

"O Lord," he pleaded, throwing himself on the moss, "I am the most wretched of all men, not worthy of Thy notice. Oh, if I were like Ezekiel, the priest whom Thou set down in the midst of a valley which was full of bones, and Thou commanded them, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army! But lo, this world has become a valley full of bones again, and if Thou wilt not open all the graves, do open the grave of Israel, oh Lord, for there are only few left of Thy people still walking in their flesh. Put your spirit into the dead of Israel—let them become an army again to fight from the rear the henchmen of anti-Man, lest Israel and the righteous ones among the nations be blotted from the face of the earth."

And thus it happened, in the summer of that memorable year, Five Thousand Seven Hundred and Four

after the creation of the world, when the gallant armies of Man had been driven back to the rugged mountains far, far in the East by the slaves of anti-Man, a miracle was wrought by the Lord of hosts such as had been brought about in the days of Ezekiel the priest, a captive of Babylon. It started in the mass-grave of L., where, one night, the citizens heard a strange noise, and, when they sprang out of their beds and rushed into the streets, they saw them filled with the Jews of their city who had been machine-gunned by the Nazis, but who now stood up upon their feet, marching on and on, an exceeding great army. "Um Gottes willen!" shrieked the Nazi captain in charge of the garrison, since there was no meaning at this moment in the words, "Heil Hitler!" Instead of ordering his men to fire, he took to his heels, shouting like a lunatic: "The Guerrillas from the Abyss . . ."

They were a frightening sight, indeed, those naked bodies, as white as a sheet, moving forward without a sound. And the Jewish graves opened all over in Volhynia and Podolia, in the Baltic Provinces, in White Russia and the Ukraine, in Berlin and in Prague, in Paris and Amsterdam, in the Caucasus and in Norway. Out of them emerged the martyrs of Israel, those civilians who had been slain when the Locusts of Hatred had invaded the various lands of Man, darkening the sky and destroying every place they lighted on. No less numerous were those earlier victims. Men in the land of anti-Man, law-abiding citizens who had been dragged from their beds and trampled to death in prison. Grey-haired professors who had lifted the torch of free science in a world of growing darkness were among them, and so were lawyers who had defended those leaders who had labored zealously towards reconciling the various nations, and so were priests who had spread the message of God, the common father of all Men, in defiance of the threats of the pagans, and

so were the women who, with their own bodies, had shielded their husbands or sons in the hour of anguish, and so were children who had been knifed by their class-mates when they had answered back to the calumnies. Men and women who had killed themselves lest they be humiliated by the mob, silently joined this army, as did the many who had been flogged to death in concentration camps. Nearly every city had its full share of martyrs, but most of them came from the many communities in the East where anti-Man had ordered the Jews to be slaughtered scientifically or, if easier, with the axe.

No one showed them the way, yet all of them seemed to know their goal, for they moved eastward, like automats, eastward, eastward, without a pause. When they approached a town, the citizens fled into the interior of their houses, struck with horror, so that the streets were empty for the silent procession. The Nazi soldiers locked themselves up in their armories instead of manning their machine-guns.

When anti-Man, inflated with arrogance and self-admiration by his recent triumphs in the East, learned of this strange army of ghosts, he had his usual fits of rage, and ordered every road leading eastward closed with barbed wire fences and guarded by sharp-shooters. But as soon as the silent procession became visible, the soldiers hurriedly threw away their rifles and fled. Calmly the Guerrillas from the Abyss removed the barbed-wire fence with their bare hands and marched onward—ever onward.

THE news of these strange happenings quickly spread to the front lines. The younger Germans, of course, sneered, calling the reports "British propaganda lies." But among the older ones there were those who crossed themselves and muttered to the other: The Day of Judgment

Rabbi Mordecai no longer stayed in the forest. He, too, moved eastward, and he was followed by a huge crowd of peasants and craftsmen, men and women from the neighboring countries who had learned of the miracle, some armed with the weapons left by the frightened Nazi guards, others with scythe and flail, or with hammer and pole, and behind them, but soon overtaking them, the tremendous power of the British and American armies of invasion.

But there was no need for such military preparations, since there was no battle. Unopposed, the Guerrillas from the Abyss drove a wedge through the German lines and then through the Russian lines which willingly gave way until they disappeared into the wilderness of the Ural mountains and in the vastness of the Siberian plains. "Fire!" the German generals would shout, but their voices were hoarse and lacked strength. "I order you to attack," the Fuehrer's telegram read. "Otherwise . . ."

But the Germans were as though paralyzed. They dropped their rifles and gave themselves up to the Russians. When this news was spread to the armies of the satellites, they, too, quit the fight. Then anti-Man and his ruffians killed themselves by taking poison and peace came to this devastated planet at last!

* * *

But what about the army of liberation that had emerged out of the Jewish graves? No trace of it could be found, neither in Siberia or elsewhere, so that some people wondered whether it had not been, after all, a kind of

fata morgana, originating in the feverish minds of exhausted hopeless European man, or a hallucination that had arisen from the disorder of his strained nervous system. Of course, there were the Jewish graves, and the people streamed to them as they would approach a sanctuary. Yet the site of the graves was not discernible any longer; wind and rain had levelled the ground, and wind and rain had covered it with grass and flowers and shrubs once more.

As for Rabbi Mordecai, this saintly man did not know more than anyone else. "It was only the fortitude of the Russian Army that saved civilization," some people would say, in order to draw an answer from him. "Had not the British and American forces arrived in time, the Russians would have given up the fight," others asserted. "It was but a question of raw materials," was another opinion. "The Germans had used up all of their resources."

Rabbi Mordecai let them all speak. When they had ended, he looked at them softly and uttered only one word:

"Adonai!"

DR. LEVINTHAL'S NEW BOOK WINS MORE PRAISE

MANY favorable reviews of Dr. Levinthal's recently published book, "A New World Is Born," have appeared during the summer months both in the English, Anglo-Jewish and Yiddish press. Scholars of note have also added their words of praise to the work in letters to the author and the publishers.

The *Review* is pleased to record brief extracts from a number of these reviews and opinions.

The N. Y. Herald-Tribune, Book Review Section:

"Dr Levinthal has mastered the art of linking ancient Israel with the desires and hopes of the modern American Jew . . . Well written and thoughtful, these homilies are a contribution toward fashioning a new world, which, according to the author, can be built and made to last for all time on the moral law alone."

The Evening Bulletin, of Philadelphia:

"Inspired scholarship . . . Daily our shelves become more crowded with books on post-war planning. With

each new book this reviewer becomes increasingly convinced that spiritual leaders alone have the only lasting realistic solution."

The Philadelphia Record, Book Review Section:

"Throughout this collection of war discourses is a message of hope for the future—a message founded upon ancient Hebrew texts and so convincingly presented that neither logic nor authority can successfully challenge it.

"There is something vital, refreshing and stimulating about this collection of sermons and addresses not to be found in works of similar nature. Recommended for these frequent moments today when inspiration is needed to 'Carry On' to Victory."

Dr. Louis M. Levitsky in The New Palestine:

"Shows himself again to be the accomplished artist who handles a difficult medium with consummate skill. . . . This book represents a labor of love in every sense of the world. It brims with sincerity and burns with

Continued on page 30

BROOKLYN JEWISH CENTER ACTIVITIES

GREETINGS TO THE CENTER MEMBERSHIP

The approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal co-operation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Leshono Tovo Tikosevu!*

Emanuel Greenberg, *President*
Max Herzfeld, *1st Vice-Pres.*
Hyman Aaron, *2nd Vice-Pres.*
Maurice Bernhardt, *Secretary*
David Goodstein, *Treasurer*

From the Sisterhood

The officers of the Sisterhood extend their New Year Greetings to all

members of the organization and their families.

Mrs. Isador Lowenfeld, *President*
Mrs. Maurice Bernhardt,
1st Vice-Pres.
Mrs. Wm. I. Siegel,
2nd Vice-Pres.
Mrs. Morton Klinghoffer,
3rd Vice-Pres.
Mrs. Hyman Rachmil, *Treasurer*
Mrs. Isaac Wiener, *Secretary*

From the Center Staff

On behalf of the Center staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

Joseph Goldberg,
Administrative Director

Rabbi Levinthal's Holiday Sermons

Rabbi Levinthal will preach on the following themes during the coming High Holy Days:

On the first day of Rosh Hashonah: "A Glimpse Into the Future."

On the second of Rosh Hashonah: "Passing Before the Bar of Judgment."

On Kol Nidre Eve: "American Jewry's Great Responsibility."

On Yom Kippur morning: "What Does Judaism Mean to Us?"

Rosh Hashonah Services

Services for the New Year (Rosh Hashonah) will be held on Wednesday evening, September 29th at 6:15 p.m., Thursday and Friday mornings, September 30th and October 1st at 7 a.m.

Our newly elected cantor, Rev. Rubin Tucker will officiate at the services which will be held in the Main Synagogue. He will be assisted by the Center choir, under the personal leadership of Mr. Joel Feig.

The Shofar will be sounded at the morning services at about 10:15. The sermons will be delivered at about 10:30 o'clock.

Center members and all worshippers are, therefore, requested to please be

in their seats early as the doors will be closed during the delivery of the sermon and no one will be admitted.

The services in the Auditorium will be conducted by the talented young cantor, Rev. Mayer Gittleman. Mr. Samuel Edelheit of the Hebrew School faculty will speak on the first and second days of Rosh Hashonah.

Yom Kippur Services

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Friday evening, October 8th at 6:15 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Saturday morning, October 9th at 7 o'clock. The Yizkor service will be held at 10:45 following which Rabbi Levinthal will preach. Rev. Tucker, assisted by the Joel Feig choir will officiate.

The services in the Auditorium will be conducted by Rev. Mayer Gittleman. Mr. Edelheit will speak on Saturday.

Additional Yizkor Services

For the benefit of members of the community who have not purchased seats for the High Holy Days, the

Center will conduct special Yizkor services on Yom Kippur, Saturday morning, October 9th, in the Dining Room of our building. There will be three such services: at 10 o'clock, 10:30 and 11:00.

Slichoth Services

Slichoth services will be held in our Main Synagogue on Saturday evening, September 25th, promptly at 12:30 o'clock.

Rev. Tucker will conduct the services with the assistance of the Feig Choir. All welcome.

Sabbath Services

Kindling of candles at 6:53 p.m.

Friday evening services at 6 and 7:00 p.m.

Sabbath services, Parsha Nizabim-Vayeleg, will commence at 8:45 a.m.

Rabbi Levinthal will preach on the weekly portion of the law. Rev. Rubin Tucker will officiate.

Mincha services at 6 and 7 p.m.

Daily Services

Morning services at 7:00 and 8:00 o'clock.

Mincha services at 7:00.

Consecration Class to Organize This Sunday Morning

All girls who wish to register for this year's Consecration Class should report in the Beth Hamedrash on the Synagogue floor this Sunday morning at 10:30 o'clock sharp. Mrs. Helen Levinthal Lyons, the head instructor of this class will be present to interview all applicants.

Graduates of our Hebrew School and the Academy are eligible. Graduates of our Sunday School who have had some instruction in Hebrew are also eligible. Mrs. Lyons will be glad to interview all girls or their parents for further information this Sunday morning.

Junior Congregation

The following will participate in the Junior Congregation this Sabbath, September 25th: Shacharit — Joseph Newman; Musaf — Kenneth Amer; Sermon—Rabbi Lewittes.

Jewish Army Chaplains Presented Dr. Levinthal's New Book

The Jewish Welfare Board has sent as a gift to 150 Jewish Chaplains, serving at the various camps and posts with the Army, Navy and Marines, a copy of Rabbi Levinthal's recently published book, "A New World Is Born." The presentation was made possible through a special gift made by Mr. Moses Ginsberg, one of the founders and a leading member of our Brooklyn Jewish Center.

Hebrew High School Classes Start Term's Work

The Center, in cooperation with the Jewish Education Committee of New York, is conducting a High School division for graduates of our Hebrew School and Academy. Last year was the first year of this High School division and the pupils have made splendid progress. This class is now continuing as a higher class of this division.

A new High School class is now being organized for the graduates of 1943. All boys and girls eligible for this High School division are urged to get in touch with our Hebrew School office at once. The class meets on Sunday mornings and on two weekdays and is in charge of an expert pedagogue appointed by the Bureau of Jewish Education.

Center Academy

The Center Academy of the Brooklyn Jewish Center opens its doors to children of Nursery age through the Eighth grade on Wednesday, September 22nd. Registration has been unprecedented, and many parents who came to enroll First grade boys and girls found to their disappointment that the class had already reached its maximum.

The Center Academy, a progressive school with a Jewish program, is chartered by the New York State Board of Regents.

Condolence

We extend our heartfelt expressions of sympathy and condolence to Mrs. Paul Barnett of 115 East 21st Street upon the passing of her beloved father, Mr. Louis Greenberg, on September 15th.

Hebrew School Opens With Large Registration

We are very happy to report to the members of our Center that the Hebrew School opened formally on Sunday morning, September 12th with a very large registration, both of former pupils and new pupils. We are very much encouraged at the large number of new children who have been enrolled.

Registration is continuing and we trust that those former pupils who have not yet returned will do so at once, and the parents who have children who should be enrolled will enroll them as soon as possible. All classes are formally organized and the regular instruction has already begun.

Best Wishes to Rev. Kantor

The *Review* speaks for the entire membership when it extends to Rev. Samuel Kantor its best wishes on his retirement as Cantor of the Brooklyn Jewish Center. Rev. Kantor made many friends in our institution during the twenty odd years in which he served as Cantor. He leaves the Center followed by their hopes and prayers for success in all his paths through life.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Bernard J. Aaron, of 985 Park Place, upon the Bar Mitzvah of their son, Jeffrey, which will be celebrated at the Center this Saturday morning, September 25th. Congratulations are also extended to the grandparents, Mr. and Mrs. Hyman Aaron and Mr. and Mrs. Louis Halperin.

Sunday School to Open This Sunday Morning

The Sunday School opens formally for the coming term this Sunday morning, September 26th at 10:30 o'clock.

Old students are to report at 10:30 to their old classrooms. New students are to report to the Beth Hamedrash.

Red Cross Production Department

Due to the intervening holidays the Red Cross Production Department will close on Tuesday, September 28th. The Department will resume its activities after the Holidays, October 26.

Personal

Best wishes are extended to Dr. Samuel A. Wolfe of 1530 President Street upon his promotion to the position of Clinical Professor of Obstetrics and Gynecology at the L. I. College of Medicine.

Congratulations

Our heartiest congratulations are extended to the following:

Dr. and Mrs. Reuben Finkelstein of 576 Eastern Parkway upon the marriage of their children, Beryl Finkelstein, S/2 cl. USNR, to Miss Madeleine Alexandre of Washington on July 19th and Miss Dorothy Finkelstein to Mr. George Cohen on August 22nd.

Mr. and Mrs. Murry Husid of 636 Eastern Parkway on the birth of a daughter on September 20th.

Mr. Jonas Luxenberg of 436 Eastern Parkway who celebrates his 80th birthday on October 1st.

Mr. and Mrs. Samuel Rosenthal of 728 Montgomery Street on the occasion of the marriage of their son, Dr. Seymour Rosenthal to Miss Sylvia Peck on September 12th.

Acknowledgment of Gifts

We acknowledge with thanks receipt of the following gifts:

Library

Samuel P. Abelow
Mrs. Ann Baron

Holiday Prayer Books, Prayer Books and Taleisim

Mr. and Mrs. Hyman Aaron, in honor of the Bar Mitzvah of their grandson, Jeffery Aaron on September 25th.

Mr. and Mrs. Louis Halperin, in honor of the Bar Mitzvah of their grandson, Jeffery Aaron on September 25th.

Mr. Abraham Kaplan, in loving memory of his wife and son.

Mrs. Abraham Posner, in honor of the Bar Mitzvah of her grandson, Burton H. Liebler on May 22nd.

Mr. and Mrs. Louis Posner, in honor of the birth of their grandchild, Lesley Ann Posner on August 5th.

Mrs. Chas. Safier.

Mr. and Mrs. David Tanenbaum, in honor of the birth of their daughter Susan Ellen.

TURN TO NEXT PAGE —

AND SEE THE LONG LIST OF NEW CENTER MEMBERS . . . THAT IS FINE WORK . . . BUT WE NEED MORE ADDITIONS TO THE CENTER FAMILY . . . START THE NEW YEAR RIGHT FOR THE CENTER BY INTERESTING A RELATIVE OR FRIEND IN OUR INSTITUTION.

Taleisim for the Holidays

Members and worshippers are requested to bring their own taleisim during the High Holidays. Our uniform Holiday prayer book will be supplied to worshippers at the Main Synagogue services.

Bar Mitzvahs at the Center

Members who are planning Bar

**DO YOUR SHARE IN
BACKING UP OUR BOYS
ON THE FIGHTING
FRONTS . . .**

BUY BONDS & STAMPS

The Third War Loan Drive is
now in full force

Arrangements are now being completed to make the Center a Bond Issuing Agency. This will enable all purchasers to obtain Bonds without waiting.

**Buy Your Bonds and
Stamps at the Center!**

Mitzvahs in the near future, are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the maftir.

Start the New Year Right!

Special Offer for October
To Anyone Who Subscribes
to the

NEW UNIVERSAL JEWISH ENCYCLOPEDIA

A \$10 Library for Your Child

Will Be Given Free!

For further information write to

Rabbi L. Hammer

393 Kingston Ave. or Phone PR. 3-5928

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Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Basescu, Arthur
Res. 50 E. 21st St.
Bus. Dummy Products,
57-02 - 48th St.
*Proposed by J. Joshua Goldberg
and Dr. Wm. Douglas*

Bass, Dr. Frank G.
Res. 1038 Eastern Pkwy.
Bus. Dentist, Same
Married
*Proposed by George Dubrow and
Dr. Lionel H. Bernstein*

Bernstein, Dr. Nathaniel
Res. Bklyn State Hospital
Bus. 681 Clarkson Ave.
Single
Proposed by Adolph Silberstein

Blumenfeld, Jacob
Res. 1031 President St.
Bus. Novelties, 20 W. 22nd St.
Married
Proposed by Mrs. H. Lieb

Briefer, Richard
Res. 662 Lefferts Ave.
Bus. Artist, Same
Married

Dershowitz, Aaron
Res. 645 Eastern Pkwy.
Bus. Glass, 55 W. 16th St.
Married
*Proposed by Leo Kaufmann and
Herbert Nussbaum*

Fay, Charles
Res. 1451 Carroll St.
Bus. Attorney, 32 Broadway
Married
Proposed by Jacob S. Doner

Feingersch, Samuel
Res. 568 Montgomery St.
Bus. Architect, 41 Union Square
Married

Feingold, Isidore
Res. 1935 Bergen St.
Bus. Shoes, 198 Church St.
Single

Freier, Miss June
Res. 631 Eastern Pkwy.
Proposed by Leo Kaufmann

Friedman, Morris
Res. 350 Lefferts Ave.
Bus. Western Union,
Far Rockaway
Married

Friedman, William
Res. 422 Crown St.
Bus. Baby Carriages,

240 Newport St.
Married
Proposed by Julius Levenson

Glassman, Samuel
Res. 569 Empire Blvd.
Bus. Brokerage, 120 Bway.
Married
Proposed by Robert Goldberg

Goldberg, Julius W.
Res. 259 Montgomery St.
Bus. Jewelry, 116 Nassau St.
Married
Proposed by Abe Mann

Greif, Abe
Res. 751 St. Marks Ave.
Bus. Real Estate, Same
Married
Proposed by Joseph Goldberg

Grossman, Bernard H.
Res. 155 Woodruff Ave.
Bus. Chiropractor, 704 E. Pkwy.
Married
Proposed by Mrs. Lena Rosenman

Grunther, Harry
Res. 616 Empire Blvd.
Bus. Candy, 494 Metropolitan Ave.
Married
Proposed by S. L. Pomerantz

Kahn, Sidney B.
Res. 985 Park Place
Bus. C.P.A. 295 Madison Ave.
Married
*Proposed by Hyman Aaron and
Irving Horowitz*

Kaiser, Dr. Harry
Res. 1297 Carroll St.
Bus. Physician. Same
Married
*Proposed by Maurice Bernhardt
and Dr. Harry Jerrold*

Kaplan, Israel
Res. 55 Winthrop St.
Bus. Fruit and Produce,
69 Bklyn Terminal
Married
Proposed by Maurice Bernhardt

Kay, Irving
Res. 1337 E. 10th St.
Bus. Drugs, 6-24 - 5th Ave.
Married
*Proposed by Dr. Harry Katz
and Murry Husid*

Landsman, Harry
Res. 836 Montgomery St.
Bus. Butcher, 107 No. 6th St.
Married
*Proposed by Leo Kaufmann and
Herbert Nussbaum*

Lerner, Isadore
Res. 250 Montgomery St.
Bus. Furs, 165-19 Jamaica Ave.
Married
*Proposed by Abe Mann and
George Wedeen*

Levine, Bernard
Res. 2520 Kings Highway
Bus. Broker, 40 Worth St.
Married
Proposed by Robert Goldberg

Levine, Jacob J.
Res. 685 East 53rd St.
Bus. Plumbing and Heating,
1503 E.N.Y. Ave.
Married
*Proposed by Jacob Rutstein and
Louis Rosenblatt*

Lipson, Sidney J.
Res. 615 Montgomery St.
Bus. Cotton Dresses,
1370 Broadway
*Proposed by Hyman Abrams
and Abe Mann*

Mandel, Herbert
Res. 658 Montgomery St.
Bus. Shoes, 196 Church St.
Single
Proposed by Benjamin Horwitz

Miller, Irving I.
Res. 469 Brooklyn Ave.
Bus. Tobacco, 874 Broadway
Married
*Proposed by George Wedeen
and Abe Mann*

Molinsky, Dr. Meyer C.
Res. 276 New York Ave.
Bus. Physician,
391 Pennsylvania Ave.
Married
*Proposed by Dr. Samuel L. Siegler
and Hon. Nathaniel L. Goldstein*

Musnick, Maurice K.
Res. 692 Lefferts Ave.
Bus. Shoe Findings, 3611-14th Ave.
Married
Proposed by Samuel Levine

Neustadter, Arnold
Res. 919 Park Place
Bus. Stationery, 2 W. 46th St.
Married
Proposed by Tobias Zwerdling

Nitzkin, Miss Shirley
Res. 1730 Carroll St.
Bus. Drugs, 237 Utica Ave.
Proposed by Abe Mann

Posner, Miss Luba
Res. 446 Kingston Ave.
Bus. Furniture, 164 Smith St.
Proposed by Mrs. Harry Tirsch

Reinitz, Harold
Res. 646 Lefferts Ave.
Bus. Attorney, 150 Nassau St.
Married

Proposed by Benjamin Kaplan and Joseph Goldberg
Ries, Dr. I. P.

Res. 1407 Carroll St.
Bus. Dentist, 788 Sutter Ave.
Married

Proposed by Max Storch and Dr. David Zuckerman

Rosenwasser, Irving
Res. 263 Eastern Pkwy.
Bus. Baking, 2600 Atlantic Ave.
Married

Proposed by Maurice Rosenwasser
Rosof, Dr. Irving

Res. 515 East 53rd St.
Bus. Dentist, 1065 Rutland Rd.
Married

Rothberg, Dr. Alexander
Res. 253 Brooklyn Ave.
Bus. Physician, 272 Halsey St.
Married

Proposed by Hyman Jasper

Rothman, Max
Res. 835 Clarkson Ave.
Bus. Textiles, 379 Broadway
Married

Rubin, Abraham
Res. 250 Crown St.
Bus. Hosiery, 18 Orchard St.
Married

Proposed by Benjamin Katz

Rubin, Harry
Res. 263 Eastern Pkwy.
Bus. Textiles, 222 W. 37th St.
Married

Proposed by Samuel Reich

Samuelson, David
Res. 1445 St. Johns Pl.

Proposed by Benjamin Ain

Schattner, Mrs. Clara
Res. 604 Midwood St.

Proposed by Isidore L. Schattner

Schwartz, Sigmund
Res. 615 Empire Blvd.
Bus. Ladies Apparel, 47 E. Bway
Married

Proposed by Maurice Kozinn

Sharkey, Alexander
Res. 135 Eastern Parkway
Married

Proposed by Reulen Bruck

Shorin, Philip
Res. 582 Montgomery St.
Bus. Candy, 60 Broadway
Married

Proposed by Morris Shorin and Mrs. Mary Duberstein

Siegel, Moses M.
Res. 960 Sterling Place
Bus. Musical Instruments,
17 Union Square
Married

Proposed by William B. Volet

Smulow, Dr. Bernard

Res. 255 Eastern Pkwy.
Bus. Dentist, 242 Columbia St.
Married

Proposed by Samuel P. Goldberg
Weiss, Samuel

Res. 603 Empire Blvd.
Bus. Women's Wear,
47 E. Broadway

Proposed by Irving Balmuth
Zakhen, Harry

Res. 1473 Carroll St.
Bus. Jewelry, 305 Fifth Ave.
Married

Proposed by Abraham Ginsburg
Zucker, Manny

Res. 60 Clarkson Ave.
Married
Bus. Cotton Products, 106 7th Ave.

Proposed by Isidor Fine and Louis Simon

The following have applied for re-instatement in the Brooklyn Jewish Center:

Chafkin, Herman
Res. 393 Bristol St.
Bus. Ship Yard, Erie Basin
Single

Proposed by Abe Mann

Diker, Daniel
Res. 450 Argyle Road
Bus. 16 West 36th St.
Married

Gross, Harry L.
Res. 643 Empire Blvd.
Bus. Jeweler, 165-03 Jamaica Ave.
Married

Proposed by Joseph M. Schwartz
Harmatz, Jacob

Res. 251 Montgomery St.
Bus. Restaurant
138 Delancey St.

Married

Proposed by Harold Harmatz
Herman, Samuel

Res. 888 Montgomery St.
Bus. 66 Court St.
Married

Proposed by Joseph M. Schwartz
Krauss, Robert

Res. 1461 Carroll St.
Bus. Flooring, 16 Court St.
Married

Pashenz, Herman J.
Res. 808 Montgomery St.

Bus. Same

Married

Proposed by Isaac Levingson
Skir, Dr. Isaac

Res. 985 Park Place
Bus. Physician, Same
Married

MAURICE BERNHARDT
Chairman, Membership Comm.

"A NEW WORLD IS BORN"

A new book of sermons by
Rabbi Levinthal

The book contains a collection of 42 of the outstanding addresses and sermons delivered by Rabbi Levinthal from the pulpit of the Brooklyn Jewish Center and on other notable occasions. These sermons deal with new world problems that face the Jews today.

Price: \$2.50

Orders may be placed at the
Center Office

Annual

MOTHER - DAUGHTER LUNCHEON

given by the

SISTERHOOD

Wednesday, Nov. 3rd, 1943

at 12 Noon

Make your reservations at the desk or through Mrs. Hyman Fried, Chairman and Mesdames Joseph Heimowitz, Morris B. Levine, Benjamin Levitt and Samuel Nicoll, Co-Chairmen.

Perpetuate the Memory of

YOUR DEAR DEPARTED ONES

by erecting a

MEMORIAL TABLET

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Please communicate with Center office
for additional information

ROSH HASHONAH GREETINGS

Mr. and Mrs. Phillip Brenner

AND THE ORGANIZATION OF

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the best of everything for the New Year

60 DIVISION STREET, N. Y.

OUR ONLY STORE

Mr. & Mrs. Moses Ginsberg

AND FAMILY

1295 PRESIDENT STREET



extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

MR. and MRS.

HYMAN AARON

Children and Grandchildren

extend their best wishes for a happy and prosperous New Year to all the Officers, Trustees, Directors and members of the Center, as well as to their friends and relatives.

MR. and MRS.

JOSEPH I. AARON

extend to their friends and relatives sincere wishes for a happy, healthy and prosperous New Year

MR. and MRS.

LOUIS BRENNER

AND FAMILY

Harriman, New York

Extend their best wishes for the New Year to all the members of the Center, their relatives and friends

MR. and MRS.

ISIDOR FINE

extend to the Membership of the Brooklyn Jewish Center and to their friends and relatives their sincere wishes for a very Happy New Year. May the coming year mark the end of Hitlerism and the beginning of a new era of peace and happiness to all the peoples of the world.

MR. BARNEY OLCH

announces to his friends that he is now
associated with the

CONSOLIDATED TAXPAYERS
MUTUAL INSURANCE CO.

He extends to the officers, trustees, directors
and members of the Center sincerest
wishes for a very Happy New Year

MR. SIMON H. KUGEL

extends to his friends cordial greetings
and best wishes for a Happy
New Year.

KOTIMSKY & TUCHMAN

CATERERS OF DISTINCTION

extend to all Members of the Brooklyn Jewish
Center and their families their best wishes
for a very Happy New Year

RABBI and MRS.

ISRAEL H. LEVINTHAL

extend to the families of the officers, trustees,
directors and members, as well as to all of
the various staffs of the Center, their
sincerest prayers and best wishes for
a very Happy New Year

May the new year mark the end of sorrow for
our people and the dawn of a new era of
peace and blessedness

Best wishes for a Happy New Year are
extended to the officers, members of the
Brooklyn Jewish Center and all
our friends

RUTTA'S BAKERY

311 Rogers Avenue

MR. and MRS.

JOSEPH M. SCHWARTZ

extend to the officers, trustees, Board of Direc-
tors and the entire membership of the
Brooklyn Jewish Center, their best
wishes for a Happy and Prosperous
New Year

HON and MRS.

IRWIN STEINGUT

extend to their friends and relatives and the
Jewish community in general their sin-
cere wishes for a very Happy and
Prosperous New Year

ROSH HASHONAH GREETINGS FROM THE YESHIVA TALMUD TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah
of Crown Heights, 310 Crown Street, its members
and its faculties, extend their best wishes for a Happy
New Year to the Rabbi, the directors and trustees and
the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative
of the cooperative attitude of its neighboring institution
and is thankful for the valuable support which many of
its members extend so liberally.

May the Lord bless them and grant them, as well as
all the members of our suffering people, a year of true
happiness. May this year see the triumph of the cause
of justice and righteousness.

HERBERT TENZER, President
S. M. ELOWSKY, Hon. Pres.

Z. BRANDES, Exec. Director
JOSEPH M. BAUMOL, Rabbi

MR. and MRS.
MARTIN AUERBACH

24 Balfour Place

extend New Year Greetings to friends, relatives
and members of the Center

NEW YEAR GREETINGS

from

MRS. SAMUEL BARNETT
MR. & MRS. HERBERT BARNETT
AND DAUGHTER
MR. & MRS. SOLOMON LEVINSON
AND CHILDREN

MR. and MRS.
REUBEN BRUCK

135 Eastern Parkway

extend greetings of the New Year to all

MR. and MRS.
MORRIS BRUKENFELD

1276 President Street

extend to their relatives and friends best wishes
for a Happy and Prosperous New Year

A Happy and Prosperous New Year to all

MR. MAX FABRIKANT

580 Fifth Avenue, N. Y.

MR. and MRS.
JACOB A. FORTUNOFF
AND CHILDREN

wish their relatives and friends Health,
Happiness and Prosperity for
the New Year

MR. and MRS.
PINCUS GLICKMAN
AND FAMILY

extend their best wishes for a Happy New
Year to all their friends and relatives

MR. and MRS.
JOSEPH GOLDBERG
and their sons
EPHRAIM and ALVIN H.

Extend their New Year Greetings to their
friends, relatives and all members of the
Brooklyn Jewish Center. We fervently pray
that the coming year shall bring us a victorious
peace and mark the birth of a new and better
world

DR. MAX GOLDSTEIN

334 New York Avenue

extends greetings for the New Year to his
friends, relatives and to the Jewish
community in general

ATTORNEY GENERAL and MRS.
NATHANIEL L. GOLDSTEIN
AND FAMILY

send greetings for the New Year to all their
relatives, friends and to the members of the
Brooklyn Jewish Center

MR. and MRS.
DAVID GOODSTEIN

1338 Carroll Street

extend to their friends and relatives and the
Jewish community in general their sincere
wishes for a very Happy and
Prosperous New Year

MR. and MRS.
SAMUEL GREENBLATT

41 Eastern Parkway

extend to their friends and relatives best
wishes for a Happy New Year

MR. and MRS.
MORRIS W. HAFT

AND FAMILY

1125 Fifth Avenue, New York

wish their friends and relatives a very
Happy New Year and an early
Victory and Peace

MR. and MRS.
LOUIS HALPERIN

1362 President Street

extend New Year greetings to all their
relatives and friends

MR. and MRS.
JOSEPH HEIMOWITZ
AND FAMILY

410 Crown Street

extend New Year Greetings to all their
friends and relatives

MR. and MRS.
JACOB L. HOLTZMANN

extend their best wishes for a
Happy New Year

MR. and MRS.
S. KAMENETZKY

42 Hampton Place

extend their New Year Greetings to all

MR. and MRS.
SAMUEL KATZ

959 Park Place

extend to their friends and relatives sincere
wishes for a Happy and Prosperous
New Year

MR. and MRS.
BENJAMIN J. KLINE

1354 President Street

Extend to the officers and members of the
Brooklyn Jewish Center, as well as to their
relatives and friends, their best wishes
for a Happy and Prosperous
New Year

MR. and MRS.
FRED KRONISH
AND CHILDREN

wish their relatives and friends Health, Happi-
ness and Prosperity for the New Year

A Happy New Year

MR. and MRS.
JULIUS LEVENSON

225 Eastern Parkway

MR. and MRS.
LEIB LURIE

AND FAMILY

1451 Union Street

extend to their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
BENJAMIN MARTZ

ALVIN and CAROL ANN

Extend best wishes for the
New Year

MISIKOFF BROTHERS

1406 Pitkin Avenue

extend to the members of the Brooklyn Jewish
Center and their families their sincerest
wishes for a happy, healthy and
prosperous New Year

MR. and MRS.
S. MOSKOWITZ
AND SONS

wish their relatives and friends and members
of the Center a Happy and Prosperous
New Year

MR. and MRS.
LOUIS PARNES

extend New Year Greetings to all their
friends and relatives

DR. & MRS. HENRY PLOTKIN

883 Park Place
extend best wishes for the New Year

Best Wishes for a Happy New Year

MR. and MRS.
ARCHIE POLSKY
135 Eastern Parkway

MR. & MRS. LOUIS POSNER

20 Plaza Street

extend New Year Greetings to all their
friends and relatives

Happy New Year Greetings to all our
friends and relatives

MR. and MRS.
ADOLPH M. ROSENHEIM
1478 President Street

MR. and MRS.
SAMUEL ROTTENBERG

extend to their relatives, friends and members
of the Brooklyn Jewish Center, their best
wishes for a Happy and Prosperous
New Year

MR. and MRS.
JACOB RUTSTEIN

extend New Year Greetings to their
relatives and friends

MR. and MRS.
ISAAC SCHRIER

AND FAMILY

Wish everybody a Happy New Year of
Victory and Peace for all our brethren
all over the world.

MR. and MRS.
NATHAN D. SHAPIRO

wish their friends and relatives a
Happy New Year

MR. and MRS.
MORTY SILVERSTEIN

165 East 19th Street

New Year Greetings to our friends
and all Israel

THE HYMAN SPITZ FAMILY

extend their New Year Greetings to all the
members of the Brooklyn Jewish Center

CANTOR and MRS.
RUBIN TUCKER

extend to the members of the Brooklyn Jewish
Center, their relatives and friends, their
best wishes for a Happy and Healthy
New Year

MR. and MRS.
LOUIS WEINSTOCK

135 Eastern Parkway

wish all their friends a Happy New Year
and a Victorious Peace

MR. and MRS.
ALEX BERNSTEIN
AND FAMILY

1503 President Street

Best wishes and a Happy New
Year to all Center members
and friends

MR. and MRS.
JACOB S. DONER
AND FAMILY

wish their relatives and friends, as
well as all officers and members of
of the Center a Happy and
Prosperous New Year

MR. and MRS.
ABRAHAM GINSBURG

576 Eastern Parkway

extend to their friends and relatives
and all the members of the Center
their best wishes for a Happy
New Year

MRS.
JACOB GOELL
AND FAMILY

extend to the officers, directors and
members of the Center their best
wishes for a Happy New Year

MR. and MRS.
MARK J. GOELL
AND SONS

extend best wishes for the New Year
to all their friends and relatives

MR. and MRS.
MAX GOLDBERG

410 Eastern Parkway

extend to their friends and members
of the Center their best wishes for
a Happy New Year

MR. and MRS.
HENRY H. GROSS
AND FAMILY

751 St. Marks Avenue

extend best wishes to all their relatives
and friends for a Happy and Prosperous
New Year

MR. and MRS.
ARTHUR JOSEPH
AND FAMILY

507 Montgomery Street

extend best wishes for the New Year
to all their friends and relatives

MR. and MRS.
MORRIS B. LEVINE

687 Montgomery Street

Sincerest wishes for a Happy New
Year to Jews throughout the
world

MR. and MRS.
AARON LEWIS

1482 Carroll Street

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
PHILIP L. LIPSHUTZ
IRA, BARBARA, RAYMOND
and NANCY HARRIET

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
LESTER LYONS

wish all their relatives and friends
in the Center a Happy New
Year.

Best Wishes for a Happy New Year
from

MR. and MRS.
BENJAMIN MARKOWE
AND DAUGHTERS

510 Lenox Road

Happy New Year Greetings

DR. and MRS.
LOUIS S. NELSON
AND FAMILY

467 Crown Street

Best Wishes for a Happy and
Prosperous New Year

MR. & MRS.
KALMAN I. OSTOW
AND CHILDREN

Greetings and Best Wishes
for the coming New Year

MR. and MRS.
LOUIS J. ORLOFF
1293 East 48th Street

MR. and MRS.
ISIDORE POLIVNICK
250 Crown Street

Extend New Year's greetings to all
their relatives and friends.

Mrs. ABRAHAM POSNER

extends best wishes for the New Year
to all her friends and relatives

MR. and MRS.
FRANK SCHAEFFER
AND CHILDREN

extend their New Year Greetings to
the faculty and pupils of our schools,
to the members of the Hebrew Educa-
tion Committee as well as all the
members of the Center

Mr. HEYMAN SCHRIER

75 Central Park West

extends to his relatives and friends his
best wishes for the New Year

MR. and MRS.
NATHAN T. SCHWARTZ
AND FAMILY

wish you and yours a Happy and
Prosperous New Year

MR. and MRS.
ABRAHAM SHAPIRO

725 St. Marks Avenue

A Happy, Prosperous and Peaceful
New Year

MR. & MRS.
LOUIS SIMON

1373 Carroll Street

extend their best wishes for a Happy
and Prosperous New Year to all their
relatives and friends and to the offi-
cers and members of the Brooklyn
Jewish Center

MR. and MRS.
SOL SUSSMAN
AND FAMILY

extend to the officers, members and
staff of the Brooklyn Jewish Center
their New Year Greetings

JUDGE and MRS.
NATHAN SWEEDLER

194 Crown Street

extend their best wishes for the New
Year to all their friends and
relatives

MR. and MRS.
BARNETT TANENBAUM

extend to all their relatives and friends
best wishes for the New Year

Best wishes for a Very Happy New
Year are extended to all our
relatives and friends

MR. and MRS.
HENRY TELLER

1594 Union Street

MR. and MRS.
HYMAN ABRAMS

404 Crown Street
extend their best wishes for the New
Year to all their relatives and friends

MR.
MORRIS BERGMANN

763 Eastern Parkway
wishes his relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
CHARLES DILBERT

extend New Year Greetings to all
their friends and relatives

MR. & MRS.
NATHAN DVORKIN
AND FAMILY

Extend best wishes for the New Year
to all their relatives and friends

MR. and MRS.
JOSEPH FELDT
AND FAMILY

855 Ocean Avenue
extend their New Year Greetings
to friends and relatives

DR. and MRS.
JOSEPH FELDMAN

668 Eastern Parkway
extend their New Year Greetings to all
their friends.

MR. and MRS.
CHARLES FINE

919 Park Place
extend best wishes for the New Year
to all their friends and relatives

DR. and MRS.
R. FINKELSTEIN
AND FAMILY

576 Eastern Parkway
wish their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
HARRY A. FREEDMAN
AND FAMILY

135 Eastern Parkway
extend to their friends and relatives
their best wishes for a Happy
New Year

New Year Greetings
from

MR. and MRS.
J. JOSHUA GOLDBERG
AND FAMILY

MR. and MRS.
MARTIN M. GOLDMAN

763 Eastern Parkway
wish their relatives and friends a
very Happy New Year

MR. and MRS.
SIMON GOLDSTEIN
AND FAMILY

288 Crown Street
Send their best wishes for a Pros-
perous and Happy New Year.
extend their New Year Greetings

MR. and MRS.
SOLOMON GOODMAN
AND FAMILY

596 Montgomery Street
Extend New Year Greetings to all their
relatives and friends

MR. and MRS.
A. GOTTLIEB

1601 Carroll Street
extend New Year Greetings to all their
friends and relatives

MR. and MRS.
ISIDOR GRAY
AND FAMILY

1459 President Street
extend their New Year Greetings to
all their relatives and friends

NEW YEAR GREETINGS
from

MR. and MRS.
JACOB S. GREENSPAN

692 Eastern Parkway

MR. and MRS.
DAVID HALPERN
AND FAMILY

789 St. Marks Avenue
A Happy and Prosperous New Year
to our friends and relatives

MR. and MRS.
JOSEPH HOROWITZ

25 Eastern Parkway
extend New Year Greetings to all
their friends and relatives

Mr. BENJAMIN KAPLAN

1632 Carroll Street
wishes his friends and relatives a
happy and Prosperous New Year

MR. and MRS.
LEO KAUFMANN

and Daughters
EDITH and BETTY
639 Eastern Parkway
extend best wishes for the New Year
to all their relatives and friends

A Very Happy New Year
KLEBANOW AUTO
EQUIPMENT

1402 Bedford Avenue

HOLIDAY GREETINGS
from

DR. and MRS.
BENJAMIN KOVEN

MR. and MRS.
BENJAMIN Z. LEVITT
BERNYCE, S. MORTON and
ANN JAY

30 Ocean Parkway
extend their New Year Greetings to
their friends and relatives.

MR. and MRS.
HARRY LEVY
DORIS and SHELDON

11 Ludlam Place
wish their relatives and friends a
Happy and Prosperous New Year

DR. and MRS.
PERCY LEWIS

55 Eastern Parkway
extend their best wishes for the New
Year to all their relatives and friends

MR. and MRS.
ISADOR LOWENFELD
AND SONS

258 Sullivan Place
extend their New Year Greetings
to their friends and relatives

MR. and MRS.
MORRIS NEINKEN

543 Crown Street
wish their relatives and friends a
Happy and Prosperous New Year

MR. & MRS.
CHARLES PERMAN

extend New Year Greetings to all
their relatives and friends

MR. and MRS.
HYMAN RACHMIL
AND CHILDREN

1056 President Street
extend to their friends and relatives
their best wishes for a Happy
New Year

MR. & MRS.
I. JEROME RIKER

extend their best wishes for a Happy
New Year to all their relatives and
friends

Happy New Year Greetings to our
relatives and friends
from

MR. and MRS.
MORRIS ROTHKOPF
AND FAMILY

MR. and MRS.
SAMUEL ROTHKOPF
546 Crown Street

wish their family and friends a
Happy and Prosperous New Year

Mrs. H. SALIT

wishes all her relatives and friends a
very Happy and Prosperous
New Year

MR. and MRS.
ISIDORE STARK

220 East 18th Street

Happy New Year Greetings to all our
friends and relatives

MR. and MRS.
JOSEPH STARK
AND FAMILY

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
SAMUEL STARK
AND FAMILY

693 Montgomery Street

extend to their friends, family and
members of the Center their best
wishes for a Happy New Year

ROSH HASHONAH GREETINGS

MR. and MRS.
MORRIS D. WENDER

and the boys in the U. S. Army

MR. and MRS.
I. WIENER
AND FAMILY

68 Sterling Street

extend New Year Greetings to their
friends and relatives

MR. and MRS.
ALBERT WITTY
AND LT. IRWIN

240 Crown Street

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
HARRY ZIRINSKY

550 Crown Street

extend to their relatives and friends
their best wishes for a Happy
New Year

RABBI and MRS.
MORDECAI LEWITTES

extend to all members of the Center,
the Hebrew School and Sunday School
faculties as well as to all their friends
best wishes for a Happy and Peaceful
New Year

MR. and MRS.
BENJAMIN PERLMAN
AND FAMILY

925 Prospect Place

send greetings for the New Year to
all their friends and relatives

THE LESSERS

extend to the membership of the
Center best wishes for a Happy
and Victorious New Year

Lesser Lodge
White Sulphur Springs,
New York

A Happy New Year

— from —

RATNER'S DAIRY

138 DELANCEY STREET
NEW YORK CITY

HONOR ROLL

Aaron, Jules B., Capt.
 Abelov, Stephen L., P.F.C.
 Abrahams, Irving
 Albert, Samuel, U.S.M.S.
 Alpert, Hyman, Pvt.
 Amer, Ely, Pvt.
 Antell, Chas., Cpl.

Balmuth, Jerome B., Cpl.
 Bank, Robert, 2nd Lieut.
 Baum, Sam, 1st Lt.
 Bendell, Irwin, M. Sgt.
 Berg, Irving
 Berger, Melvin, Pvt.
 Berkowitz, Sidney, Cpl.
 Bernhardt, Dr. Abr., Capt.
 Blacher, Richard, A.S.
 Blankstein, Julius, Sgt.
 Blaustein, Albert P., Lt.
 Blickstein, Marvin, P.F.C.
 Blumberg, Alvin G., Lt.
 Blumberg, Jerome D., P.F.C.
 Bregstein, Jerry, Ensign
 Brenner, Joel, Capt.
 Bruman, Milton E., Pvt.

Camhi, Joseph
 Cantor, Dr. Philip, 1st Lt.
 Caplan, Arthur I., Pvt.
 Chizner, Bernard, Sgt.
 Chizner, Leo, Sgt.
 Christenfeld, Paul, Pvt.
 Citron, Alvin, A.S.
 Cohen, Aaron I. A., 1st Lt.
 Cohen, Alfred H., Pvt.
 Cohen, Murray, Ph. Mate 3 cl.
 Cohen, Richard L., Cpl.
 Cohen, Alfred L., Pvt.

Dilbert, Bernard D., Cpl.
 Denmark, Herbert, Pvt.
 Desatnek, Arthur, Pvt.
 Diamond, Dr. Harry D.
 Doblin, William, Sgt.
 Doner, Michael, Pvt.
 Doner, Max
 Douglas, Bruce, U.S.N.R.
 Dvorkin, Gerald, Cpl.
 Dworkow, William

Eichen, Marvin, Pvt.
 Engel, Myron, Pvt.
 Enthlich, Theo., Pvt.

Faber, Herman
 Farland, Leo W., Sgt.

THE following is a list of sons and grandsons of Center members serving in the United States Armed Forces.

Beginning with the October issue of the *Review*, we shall publish each month a list of promotions and ranks of men in service. Members are requested to please send us this information for publication.

Center members are also urged to please submit the names of their daughters enlisted in the auxiliary groups to our Armed Forces for publication in the *Review*.

Feinberg, Arthur W., P.F.C.
 Feinberg, Emanuel
 Feit, Philip
 Feldman, George, Pvt.
 Field, Bertrand B., S-2 Cl.
 Field, Leonard, Capt.
 Fine, Robert D., A/C Sgt.
 Fink, Alan, Sgt.
 Finkel, Irving
 Fishman, Irving, Sgt.
 Forbes, Daniel G., Ensign
 Forman, Howard L., Pvt.
 Frankel, Sid., Storekeeper 3 cl.
 Freedman, Jerome, U.S.N.
 Fried, Isidore, Pvt.
 Friedman, Allen J., Capt.
 Friedman, Seymour, Cpl.
 Friedman, S., Cpl.
 Friedman, Wm., 1st Cl. U.S.M.S.
 Friedwald, Manny, Pvt.
 Friedwald, Murray, Pvt.
 Fuchs, Dr. Morton, Lieut.

Gabriel, Herbert, B., 1st Lt.
 Gaines, Michael, Sgt.
 Gaines, Wm., Cpl.
 Garlick, Jerome N., Cpl.
 Geduld, I. Joseph, Pvt.
 Gerson, Tobias
 Glassman, Lawrence B., Pvt.
 Glazer, Harold, Lt. J.G.
 Gluckson, Al, Pvt.
 Gluckson, Marvin
 Goell, David
 Goldberg, Ephraim, Pvt.
 Goldberg, Howard, P.F.C.
 Goldberg, Dr. Saul, Lt.
 Goldman, Daniel S., Cpl.
 Goldstein, Joseph Z., Pvt.

Goldstein, Morris U.S.M.S.
 Gould, Sidney, Lt.
 Graff, Donald, Lt. J.G.
 Gray, Morton L., Lt.
 Gray, Murray, P.F.C.
 Green, Jerome B., Ensign
 Greenberg, Herbert, O.C.
 Greenblatt, Irwin S., Cpl.
 Greenblatt, Irwin, P.F.C.
 Greene, Gilbert R., Pvt.
 Greenblatt, Gilbert, 1st Lt.
 Gross, Howard, 2 Cl. S. U.S.M.S.
 Gross, Nathan, Staff Sgt.
 Gold, Sidney A., Pvt.
 Goldberg, R., Pvt.
 Goldman, Ted D., Pvt.
 Goldman, Seymour J., P.F.C.
 Goldsmith, Donald B., A/C
 Goldsmith, Jack, Lt.
 Goell, Kermit, Pvt.
 Grabisch, Gilbert, St. Sgt.
 Gutchin, Benjamin

Hahn, Philip J., Cpl.
 Halperin, David, Lt. Command.
 Halperin, Emanuel, 1st Lt.
 Halperin, Morton, A/S USCGR
 Halpern, Ira
 Harmatz, Theodore, A/C
 Harnick, Harry, Pvt.
 Hertzfeld, Arthur, Sgt.
 Hill, Arthur R., Cpl.
 Hirsch, Arthur, Sgt. •
 Hirsch, David, Pvt.
 Hirsch, Murray, P.F.C.
 Hirschfeld, Dr. Herman, Lt.
 Hoffman, Philip, Sgt.
 Holtzmann, Howard, Pvt.
 Honig, Mervyn, Pvt.
 Horwitz, Joshua, Lt.
 Horowitz, George
 Horowitz, Nat, P.F.C.
 Hurwitz, Jacob S., St. Sgt.
 Hurwitz, Nathaniel, Ensign
 Husid, George E., A/C
 Hyde, B. David., Pvt.
 Hyde, Dr. Wm., Major

Isaacs, Joseph

Jacobs, Gerald, Cpl.
 Jaffe, Albert S., ASV 7 U.S.N.R.
 Jaffe, Harold L., Cpl.

Kaplan, Leonard, Cpl.
 Kaplan, Seymour

Karron, Murray, Pvt.
 Katz, Irwin, Cpl.
 Kenin, Dr. Abel, Capt.
 Kirschbaum, Jonas, P.F.C.
 Klebanow, Bert, A/S USNR
 Klein, Judah, O.C.S.
 Klein, Oscar, Pvt.
 Kobre, Lawrence
 Koch, Lawrence J., Pvt.
 Korchin, Dr. Leo, Capt.
 Kramer, Nathaniel, Sgt.
 Kramer, Norman S., Lt.
 Kugel, Jos., Capt.
 Kuhn, Lewis

Leibman, Sid., Lt.
 Leshaw, Stanley, Lt.
 Lesser, Al, Pvt.
 Lesser, Seymour
 Levenson, Howard, Pvt.
 Levenson, Edw., Cpl.
 Levenson, Stanley, Sgt.
 Levey, Theo., Pvt.
 Levin, Martin, A/S USNR
 Levin, Milton, Lt.
 Levin, Morton H., Pvt.
 Levine, Dr. Julius, Lt.
 Levine, Marvin, Pvt.
 Levine, Seymour., Cpl.
 Levinthal, Lazar E., Cpl.
 Levitt, Arthur, Col.
 Leavitt, Jos. M., Lt.
 Levkoff, Henry, Pvt.
 Levy, Jacob
 Levy, Howard S., A/C
 Lewis, Geo., Ph.M-3 Cl.
 Lewis, Nathan, Pvt.
 Lieb, Hamilton, Lt. J.G.
 Liebler, Jay D., Cpl.
 Lieberman, Bernard, Pvt.
 Lieberman, Herbert, P.F.C.
 Lipp, Melvin, Pvt.
 Lippman, Isaiah, Pvt.
 Lipshutz, Raymond, P.F.C.
 Lipsky, David, P.F.C.
 Lowenfeld, Irwin, S/Sgt.
 Lowenfeld, Leroy, P.F.C.

Marcus, Harry, Major
 Marx, Melvin, Pvt.
 Mayer, Michael, Pvt.
 Meisel, Samuel J.
 Mellins, Harry Z., P.F.C.
 Michaelson, Howard, Sgt.
 Miller, Paul, Cpl.
 Mines, Seymour, Cpl.
 Miron, Herbert, Lt.
 Model, Stanley, Cpl.
 Moodnick, Harry, P.F.C.
 Mormar, Sidney, Pvt.
 Moscowitz, Alvin, Lt.
 Moskowitz, Dr. Irv. L., Capt.
 Moskowitz, Melvin, Pvt.

Nelson, Philip, Pvt.
 Nierenberg, A. I., Pvt.

Orlofi, Joseph, M/Sgt.

Palevsky, Leon, Pvt.
 Parnes, Lionel
 Passoff, Jack, Sgt.
 Perlstein, Arthur S., SK 2C USNR
 Perlstein, Phillip S., A.S.
 Perman, Richard S., S/Sgt.
 Perman, Walter M., Pvt.
 Phillips, Alvin, Pvt.
 Polsky, Sidney
 Pomerantz, Howard E.
 Posner, Chas. H., Pvt.
 Posner, Samuel, Pvt.
 Prince, Dr. Milton, Lt. S.G.
 Premisler, Henry, Sgt.
 Pressner, Bernard

Radutzky, Max, Capt.
 Radwell, Louis, Sgt.
 Ratzkin, Jack L., S/Sgt.
 Rauch, Herbert, Sgt.
 Reich, Marshall S., A/C
 Kettinger, Sam., Cpl.
 Ribakove, Lionel A., Pvt.
 Riker, Stanley, Mid. USNR
 Robbins, Jos. C., Lt. C.E.
 Roberts, Alfred, Sgt.
 Roberts, Bernard L., Lt. USNR
 Rose, Edward J., Pvt.
 Rosen, Dr. Eli A., 1st Lt.
 Rosen, Fred W., Lt. J.G.
 Rosenberg, Harold
 Rosenblum, Monroe, Pvt.
 Rosenheim, Geo. P., Pvt.
 Ross, Bert, 1st Lt.
 Roth, Melvin Z., Sgt.
 Roth, Sidney, Cpl.
 Rothkopf, Seymour, S/Sgt.
 Rothkopf, Sidney, Pvt.
 Rothman, Geo. A., P.F.C.
 Rothman, Mitchell, 2nd Lt.
 Rothstein, Morris M., Pvt.
 Rottenberg, Julius, Pvt.
 Rottenberg, Stanley, P.F.C.
 Ruchman, Lawrence, USN
 Ruchman, Norman, USN
 Rubenstein, Marc, AS V12 USNR
 Rudin, Ira, 1st Lt.

Saffer, Jos. M., Cpl.
 Saffer, Sidney H., 1st Lt.
 Salwen Edw., P.F.C.
 Samberg, Chas., Cpl.
 Sandler, Dr. Henry C., 1st Lt.
 Sarezky, Milton U., Lt. S.G.
 Scher, Lewis J., Pvt.
 Schiller, Edward H., Sgt.
 Schlesinger, Frank, 1st Lt.
 Schnapp, Ben
 Schnell, Fred, A/C USN
 Schneider, Eugene H., Cpl.
 Schneider, Stanley S., Pvt.
 Schnell, Sidney, Cpl.
 Schur, Robert, Pvt.

Schwartz, Harry, Pvt.
 Schwartz, Dr. Henry, Major
 Schwartz, Irving, Pvt.
 Schwartz, Stanley A., Lt.
 Seeger, Louis, Pvt.
 Seeger, Israel, Lt. J.G.
 Segan, Seymour, A/C
 Seiderman, Howard, USCG
 Shanker, Seymour, Cpl.
 Shapiro, Herbert, Pvt.
 Shapiro, Dr. Howard, 1st Lt.
 Shapiro, Mortimer A.
 Shapiro, Dr. Mortimer 1st Lt.
 Shapiro, Dr. Raymond, Major
 Sheinberg, Paul, Pvt.
 Shiffman, Sidney, P.F.C.
 Shofler, Wm. K., 2nd Lt.
 Shorin, Joel, P.F.C.
 Shorin, Philip, Pvt.
 Shure, Alfred, Petty Off.
 Siegel, Leonard, Pvt.
 Siegel, Norman I., Pvt.
 Silter, Austin, Pvt.
 Silberberg, Leonard, Sgt.
 Simon, Herbert M., Cpl.
 Smallberg, Seymour, Pvt.
 Smerling, Paul, Pvt.
 Sodokoff, Charles
 Sokoloff, Stephen A., Pvt.
 Sorscher, Sol, P.F.C.
 Spitzer, Dr. Irv. H., 1st Lt.
 Stark, Henry J., Pvt.
 Stark, Lawrence, 1st Lt.
 Stark, Leonard, M/Sgt.
 Stark, Robert A., Pvt.
 Stoloff, Bernard J.
 Steinberg, B., Ensign
 Steingut, Stanley
 Stelzer, Seymour, Cpl.
 Storch, Allen, Ensign USNR
 Strausberg, Solomon, 1st Lt.
 Strom, Louis, USMS
 Sufrin, Oscar J., Lt. Col.
 Super, Fred, Pvt.
 Sussman, Richard

Tabor, Bernard, Pvt.
 Tager, Milton, Lt.
 Tanenbaum, Jack H., Sgt.
 Tanenbaum, Ned, Pvt.
 Teicher, Howard, Lt.
 Teicher, Ira, Capt.
 Teitelbaum, Sam., P.F.C.
 Teller, Sidney, Sgt.
 Teperson, Dr. H. I., Col.
 Topol, Byron, 1st Lt.
 Topol, Dr. Raymond, Lt. J.G.
 Trotzky, Jerry, Pvt.

Wagner, Leonard
 Weinstein, Jos.
 Weinstein, Dr. M. E., Capt.
 Weinstock, Gerald, Sgt.
 Weinstock, Harold J., P.F.C.
 Weissman, Harry
 Wender, Jerry, Sgt.

Wender, Arthur, Pvt.
Wiener, Jules, 1st Lt.
Wesley, Dr. Harry B., Capt.
Wisner, Benj., PO USMS
Witty, Irwin D., Lt.
Wolfe, Edw. E., Pvt.

Zankel, Harold L., Pvt.
Zankel, Dr. Harry, Capt.
Zankel, Max, 1st Lt.
Zirn, Benj. H., Pvt.
Zirinsky, Richard, Ens.
Zucker, Sidney

DR. LEVINTHAL'S NEW BOOK

Continued from page 10

conviction. It throbs with a passionate devotion to Israel. Today when we need not only food for the mind but also for the heart, Dr. Levinthal's sermons are cordially welcome. I predict a successful career for 'A New World Is Born'."

Rabbi Abraham Burstein, in The American Hebrew:

"Dr. Levinthal is one of America's leading homilists. He has a facility for choosing and applying midrashim that is unmatched . . . Any person, Jew or gentile, layman or cleric, will enjoy the book."

Rabbi Abraham M. Heller, in The Flatbush Jewish Center News:

"It is difficult to employ mild praise of a worthwhile literary effort. With an artistry that is both traditional and beautiful, Dr. Levinthal brings to light the teachings of our sages on the problems of the day . . . It will profit the rabbi to read it and will inspire the layman to nobler Jewish thoughts and to a better understanding of the great Jewish needs of the day."

The Jewish Amerikaner, a weekly Yiddish magazine, devoted the leading article in its issue of July 16th, to a lengthy and very complimentary review of the book.

Dr. Robert Gordis, of Rockaway Park and of the Jewish Theological Seminary, writes: "A quick glance at its contents reveals that it possesses in the highest measure all your superlative gifts as a preacher and teacher of spiritual truth."

Dr. Max Arzt of the Jewish Theological Seminary, writes: "Indelibly impressed with the vigor of its style, with the conviction that it carries, and with its unusual merit as a magnificent and outstanding enrichment of our homiletical literature."

JOIN A CENTER CLUB

Young Folks League—Adult young men and women. Meets every other Tuesday night.

Masada Chapter—Young men and women of college age. Zionist and social program. Meets weekly.

Inta-League Boys — Boys in the junior and senior years of high school. Cultural, athletic and social program. Meets every Saturday night.

Inta-League Girls — Girls in high school. Red Cross, cultural and social program. Meets every Saturday night.

Shomrim — Boys in the first two years of high school. Young Judean and athletic activities. Meets every Saturday night.

Vivalets—Girls in the upper grades. Young Judean and social program. Meets every Saturday night.

Maccabees — Boys in elementary school. Young Judean and athletic program.

Candle-Lites — Girls up to 11. Games, Arts and Crafts. Meets every Saturday night.

Dramatic Group — Boys and girls. Meets Sunday afternoon.

Boy Scouts—Meets every Monday night.

Girl Scouts—Meets every Wednesday night.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Mordecai H. Lewittes.

Opening meeting for all Saturday night groups will be held on Saturday, October 16th.

Holiday Gym Schedule

The Gymnasium and Baths will be open on Wednesday, September 29th (erev Rosh Hashonah) for women from 10 a.m. to 1 p.m. and for men from 1 p.m. to 4:30 p.m. The department will be closed Thursday and Friday, September 30th and October 1st for the holidays and will reopen Sunday morning for men at 10 a.m.

Library Schedule

With the return of our librarian, Dr. Elias N. Rabinowitz, the library will hereafter be open as per the following schedule: Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 to 9:30 p.m., and on Sunday mornings from 10 a.m. to 3:30 p.m.

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THE RELIGION OF ISRAEL AND THE LAND OF ISRAEL

Continued from page 8

realize this aim. It seems to be so much in keeping with the philosophy of the four freedoms for which we are so gladly giving our blood. But, alas, alas, the truth must be spoken: it seems as though the Jew is the forgotten man of the world. They think of the future of every other people, but not of the Jew. But our gathering here tonight is our expression of faith in the conscience of Christendom and in the conscience of the democratic powers. We refuse to lose our faith. We refuse to believe that the Bermuda conference has uttered the last word. We have faith in the words, those beautiful words, that came from the great leaders of our own country, of Great Britain, of all our allied powers; and, because we have that faith, we go on buying land and planting trees, and sending more Jews into Palestine, because we know that that must be the historic justice to be decreed to the Jewish people.

Just last week, we read in the synagogue for our Haftorah a remarkable story. Little Palestine was besieged by the Babylonian Army. Jeremiah, the great prophet, was in a dungeon. He saw his land becoming desolate, his beloved people slaughtered in the streets of Jerusalem. But just then, he heard God's voice speaking to him, *K'ne lecho hasodeh bakesef*—"buy thee the land for money." *Ki lecho mishpat hageulah liknot*—"for you have the right of redemption to purchase it." And he did. Just when everybody was surrendering their hope, when they thought it was the end of Palestine for all time, he bought his inheritance in Eretz Yisrael, saw to it that the deed was sealed, and put it away in safety. It was the evidence of his faith that God's promise would yet be fulfilled.

And so tonight, and in these days when things look so dark before our eyes, when we hear that a white paper has not yet been repealed, even in these dark days we hear the command of God, *K'ne Lecho Hasodeh*—buy the field and buy the land in Eretz Yisrael, *Ki lecho mishpat hageulah liknot*—for you have the right of redemption, the moral right, the historic right, the legal right to redeem that land!

We know our task is not easy, dear friends; we know that many obstacles

and many hardships are in our path. But again I say, this gathering here tonight is evidence of what is being felt in the hearts of all the Jews throughout the world—that we refuse to go backward, but are determined to go forward.

Just a few weeks ago we celebrated the festival of Passover. We recounted how the Jews left the land of Egypt. You remember that story, how suddenly they turned around and saw Pharaoh and his army marching towards them to bring them back to bondage in Egypt. They wanted to go farther but they could not. The waters of the Red Sea lay before them. "What shall we do? What shall we do?" they cried. Just at that moment God's voice was heard: "Speak to the children of Israel, let them go forward." But, how can they go forward facing as they are the waters of the Red Sea? The Bible tells us that a miracle happened—the waters divided and the Israelites passed on dry land. That is all the Bible says. The Rabbis in the Midrash, however, tell us more. They tell us how that miracle took place. Miracles don't just happen of themselves. Do you know when the waters divided? *Lo nikra lohem ha-yam* "the waters refused to be divided," *Ad sh'bau l'tocho ad chotmum*—until the Jews first plunged into the waters ready to drown and to sacrifice themselves for their ideal. Only when the waters were *ad chotmum*—up to their very noses when the Jews were almost drowning, then did the waters divide, and the miracle occur! That is how miracles happen, when people are ready to make sacrifices for their ideal, when they go forward despite obstacles and the difficulties. And I take this meeting as an evidence of our determination to keep going forward, forward and forward in our work until success is finally achieved.

And now, one word more, and I close.

Dr. Goldstein reminded us that this is a twofold Decoration Day, a Memorial Day not only for the American heroes, but one on which Jews can also memorialize Jewish heroes. As a matter of fact, we Jews are in the midst of a period of mourning. Not only the mourning, the "*sefira*," for a tragedy that occurred centuries ago,

but a period of mourning proclaimed by the Synagogue Council throughout America. In these weeks we are to give expression to our sense of sorrow for the death of two million "*kedoshim*," two million Jewish martyrs who perished in Nazi-controlled lands in Europe. Many of you must know the old Jewish custom, that when anyone died, a little bit of earth from Eretz Israel was placed upon his eyes. Many a poor Jew would work and toil and starve in order to save for himself enough money to purchase this precious earth from Palestine. He treasured it, so that this earth might be placed upon his eyes when he was dead. And the belief became current that once this precious soil would be placed upon the eyes of the dead, when "*techiyat ha-mesim*," when the resurrection would come, that body would find itself revived in Eretz Israel. Men and women, those two million martyrs died without the blessed privilege of having the soil of Palestine on their eyes. Let us at least dedicate ourselves to perform this *Mitzvah* for them. We cannot literally put this earth upon their eyes, but let us determine that for every one of those martyrs a tree will be planted on the soil that they loved, and another tree, another garden, another grove, another "dunam" of earth will be redeemed. Then we too shall witness a *techiyat ha-mesim*, a new resurrection, the resurrection of the *Am Yisrael*, of the people of Israel—a new living people of Israel—on that old new land of Israel, Eretz Israel.

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We join in the greeting that is being heard today wherever a Jewish heart beats—"A Happy New Year!"

For the first time since that black hour when the inhuman Hitler and his hordes fouled the world, democratic mankind can see the strong, full rays of the new day.

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The Brooklyn Jewish Center Review

The Challenge of the White Paper

By LOUIS J. GRIBETZ

100 Years of B'nai B'rith

By WILLIAM I. SIEGEL

The Doom of Denmark's Jewry

By ALFRED WERNER

One of Our Boys Calls on African Jews

Sholom Asch Writes to His Son

The Remarkable History of the French Jews

By MABEL LYON

News of the Month

OCTOBER

1943

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FOUR MONDAY EVENINGS DURING THE
MONTH OF NOVEMBER AT 8:30 O'CLOCK

Nov. 8

DR. S. BERNARD WORTIS

Professor of Psychiatry, N. Y. Uni-
versity College of Medicine, Direc-
tor, Bellevue Psychiatric Hospital.
Subject: "Modern Neuropsychiatry."

Nov. 15

Speaker and subject to be announced.

Nov. 22

DR. RICHARD KOVACS

Professor of Physio-Therapy, N. Y.
Polyclinic and Medical School and
Hospital; Secretary, American Con-
gress of Physio-Therapy; Author of
books on medicine.

Subject: "Rehabilitation of the War
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BROOKLYN JEWISH CENTER REVIEW

Vol. XXV

OCTOBER, 1943 — TISHRI, 5704

No. 8

THE CHALLENGE OF THE WHITE PAPER

IN May 1939 the British Government issued the White Paper which contains its Statement of Policy on Palestine. Outraged protests against the new policy came from Jews and non-Jews from all parts of the world. It was denounced as a breach of faith destructive of Jewish hopes, as a complete reversal of the original policy of the League of Nations, as contrary to the English ideas of fair play and humanity.

Winston Churchill characterized it as "a plain breach of a solemn obligation." He further warned the British Parliament that, in adopting the White Paper, England would be submitting "to an agitation which is fed with foreign money and ceaselessly inflamed by Nazi and Fascist propaganda." Herbert Morrison, Home Secretary and Minister of Home Security, said: "We regard this White Paper and the policy in it as a cynical breach of pledges given to the Jews and the world, including America." He also said to the House of Commons in 1939 that the White Paper is "dangerous to British security, to peace, and to the economic interest of the world in general." Lord Amery, member of the War cabinet which had adopted the Balfour Declaration, in voting against the White Paper, said: "I should be ashamed to take any other course." Dr. Chaim Weizmann, in a letter of May 31, 1939 on behalf of the Jewish Agency for Palestine, said: "I beg to lodge the strongest possible protest against the policy contained in the White Paper."

The justification for these denunciations becomes obvious when we consider three essential matters covered by the White Paper:

1. This document destroys the concept of the Jewish National Home. It says: "A National Home does not imply a Jewish State." It proposes as the new objective of the British Government the es-

tablishment within ten years of an independent Palestine state.

2. The paper virtually blocks Jewish immigration into Palestine and reduces the Jews there to a permanent minority. It provides that Jewish immigration shall continue until the Jewish population amounts to one-third of the total population of Palestine. It also provides for an additional immigration of 75,000 Jews during the five years ending March, 1944, but after that time there may be no further Jewish immigration "unless the Arabs of Palestine acquiesce in it."

3. Drastic restrictions are imposed on the right of the Jews to buy land in Palestine. The Paper contemplates that Palestine be divided into three zones. In the first zone the Jews are barred absolutely from purchasing any land; in the second they are severely limited in buying land; and in the third they are free to acquire land. This last zone is estimated to comprise 260 square miles — an area already thickly populated with Jews and Arabs. This restriction on land purchases virtually amounts to the establishment of "a territorial ghetto" for the Jews of Palestine.

It is evident that the White Paper is intended not as a temporary suspension of the Mandate for Palestine in the interests of the war effort — indeed, it was promulgated before the war — but, rather, as a closing-out and dissolution of everything that the Jewish National Home stands for. It makes the Mandate — the international deed of trust — a scrap of paper.

The White Paper presents a challenge imposing on us fresh responsibilities which we must meet. We would be aiding in the betrayal of the Jewish people in this great crisis if we do not stand back of our Zionist leaders. Affirmative, constructive action is required of us. We

must become zealous fighters in the Zionist cause.

The first and obvious step, of course, is to be enrolled as a member of a Zionist organization. Next, we must use unremitting efforts to convince our friends and acquaintances of the justness of the Zionist position and obtain their enrollment. Always there is the plain duty to educate everyone with whom we come in contact, on the subject of Zionism. Institutions and organizations of which we are members should be persuaded to affiliate themselves with the Zionist cause and agencies. By ever holding aloft the banner of Zionism we shall, without doubt, eventually succeed in accomplishing the Zionist objectives and frustrate the designs of those who seek to impair its efficacy and progress.

LOUIS J. GRIBETZ

The Nordics Hitler Hates

DENMARK'S King Christian is reported to have made the statement: "If the Germans force the Jews in my country to wear the yellow badge I and my whole family will wear it as a sign of the highest distinction."

Whether this report is true or not, in the light of the Danish record in opposing Nazi anti-Semitism, it has the sound of truth.

Daily there is more evidence of the friendship of the Danes for the Jews, and of their sacrificial efforts to help them. Now we read the heartening words of the Danish ambassador to Washington, Hendrik de Kaufmann. In an interview published in the *Jewish Day* this representative of a heroic and noble people says that the considerable official funds in his possession will be made available to Sweden for the relief of Danish-Jewish refugees, and that steps have been taken to give all Jews escaping to Sweden the status of political refugees.

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Joseph Goldberg, Administrative Director

The Danes and the Swedes, who have done so much to succor their Jewish neighbors, have made a place for themselves in our hearts. We shall ever be grateful to them.

—J. G.

The German Mind

A NEW English edition of Hitler's "Mein Kampf" has just been published. The translator took the utmost pains to give a faithful version of the original text, which mangles the German language just as much as it outrages moral humanity. In reviewing the book in the *New York Times* recently the critic, William S. Schlamm, gave his own translation of two paragraphs from a speech Hitler delivered in 1934 as further evidence of Hitler's inability to express himself coherently.

Here is one of these paragraphs:

"The picture of the human culture can build itself upon the entirely unconscious, because purely intuitive, realization of an internally, bloodily conditioned longing and its command. But, moreover, it also can be influenced and formed by an external infection in a national body, coming there to an indisputable importance without being internally related with it as essence."

Mr. Schlamm writes that in German "it sounds exactly as it does in this faithful translation."

The thought that should worry us all is what can we expect of a people who followed so zealously the leadership of the author of such gibberish? Hitler made himself the undisputed master of the Germans; they placed faith in his insane conceptions, in his hysterical, confused words, and they went along with him on the most bestial adventures known since the dark ages.

What other civilized race would accept a leader of Hitler's mentality and instincts? The Italians followed Mussolini, true, but he was at least an intelligent and cultured person, and until madness came upon him practised only the customary forms of ruler tyranny.

Mr. Schlamm notes that "there is a fashionable debate in progress whether or not the Germans are paranoid." A nation's acceptance of a Hitler as master of

"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

I WANT to dedicate my column in this issue of the *Center Review* to our men in the service of our country. In fact, I propose to let them speak to us, through this column, and to tell us what interests them especially in this Holy Day season.

I was privileged to receive letters from a number of our members and sons of members in the armed forces. These letters were in response to a New Year greeting I sent to all the men whose names appear on our Roll of Honor. Many of them, in addition to their thanks for the good wishes, told how they spent the Holy Days and described the services they attended. I am taking the liberty of quoting brief extracts from a few of these letters because they reveal in clearest fashion the thoughts that are uppermost in their minds. I hope that my correspondents will forgive me for printing these extracts without first consulting them. All the thoughts expressed do the writers credit, and I am sure that they will understand why I am anxious to have others share them with me.

All are very appreciative of the fact that the Center and Center Sisterhood try to keep in touch with them. Cpl. Charles Samberg, from a Station Hospital in San Francisco, after telling of the closeness of ties between him and the Center since his early childhood, writes: "It is therefore with understandable pleasure and pride that I receive holiday

greetings from my rabbi and realize that his thoughts have followed me across a continent." And Jerry Leibler, from Golden, Colorado, writes in a similar vein: "It was awfully swell hearing from you. I believe I speak collectively when I say we really appreciate you taking time out from your all important work to wish us good luck. It really means a lot to a fellow."

Theodore J. Harmatz, in the Air Force Training Detachment, in Arcadia, Florida, shows a fine sentimental feeling when he writes to me: "I realize how badly my family feel about my failure to be home for this solemn season. We, in the service, can only convey our regrets by telephone or letters. On these holy days you come closer to all the families who have sons in the service than at any other time. If you can tell these families that we are all in good health and sharing their prayers in all parts of the country, I think their mental burden would be lightened considerably. I personally think it is harder on these families than it is for their sons and daughters in the service no matter where they are or what they may be doing for the ultimate and decisive victory." Needless to say, I was happy to speak to Theodore's parents and to act as his messenger of kindly greeting to them.

Captain Joseph M. Leavitt, from Camp Bowie, Texas, makes us feel rather proud of the achievements of our Center. I shall let him express his feelings in his own words: "The messages that I have received from you and the Center during the past year and a half have been constant reminders of the happy and more constructive life that I hope to return to as soon as this 'job' is done. From one point of view, it is perhaps a little unfortunate that I grew up with the Brooklyn Jewish Center as the focal point of my organized religious life and understanding. It has become a criterion and standard which I unconsciously use to judge other synagogues and services that

its destiny certainly indicates that something is wrong with it. So when we discuss the probable peace terms, and the fashioning of the new world, should we not bear in mind this peculiar condition of the Germans?

This is hardly a matter for laughter, even if bitter. The Germans have started three wars in the last century. It's time we made a more objective study of the German mind.

—J. K.

[Continued on page 16]

100 YEARS OF B'NAI B'RITH

By WILLIAM I. SIEGEL

THE social vision twelve men exercised a century ago under the then vastly different conditions of American Jewish life has in the intervening years borne a rich fruit in the welfare and values not only of the Jewish community, but of our entire country. It is with a natural pride in this record of achievement, and with a confident hope for later harvests of usefulness, that American Jewry greets the one-hundredth anniversary of the founding of B'nai B'rith.

In 1943 the Jewish community of America numbered approximately twenty-five thousand. About the only forms of organized Jewish life were the synagogues, thirty-four in number, and a few burial societies. There were no philanthropic or educational organizations, nor were there any facilities for the assistance of immigrants and for their integration in the community life. Even this small group of Jews were divided by their varying religious complexions and their sentimental allegiances to the countries of origin. The Portuguese, Dutch, Polish, English, Bohemian and German Jews not only found no unity in their common Judaism, but on the contrary, divided by a bitter hostility which threatened to stifle at birth a section of Jewry which, then as now, was the hope of Jews throughout the world.

There was fortunately in the atmosphere of the young America a stimulus to the spirit of far-seeing men which made this condition unendurable. Henry Jones, himself an immigrant from Hamburg in 1830, recognized the ills which had to be cured and forevisioned the benefits which might be encompassed. He associated himself with eleven other men; and together they founded B'nai B'rith on the broad platform of Jewish Unity. Jones apparently knew well the individualism of the Jewish nature; and, recognizing it, proposed the establishment of an organization which would promote among its constituent members the freest expression of their own ideologies, while at the same time joining them in one broad group which could simultaneously work for the general interests of the en-

tire community, regardless of ideology or idiosyncrasy. This ideal is faithfully expressed in the preamble to the first constitution adopted by B'nai B'rith: "B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick; coming to the rescue of victims of persecution; providing for, protecting, and assisting the widow and orphan on the broadest principles of humanity."

A mere statement of only a small fraction of the activities of B'nai B'rith from its earliest years will show how faithfully the ideals of its founders have been implemented by their successors. In 1851, the Order formed the Hebrew Agricultural Society to stimulate land settlement by Jews and in the same year opened Covenant Hall, the first Jewish Center, and Miamondes Library, the first Jewish library, in New York City. In 1857, the Order appropriated the first funds for anti-defamation work. In 1861, in response to the needs of the country, a Chicago lodge recruited and equipped a company of Jewish volunteers for the Federal Army. In 1863, B'nai B'rith began its program of orphan care which has since resulted in the establishment of a number of splendid orphanages. In 1870, when pogroms broke out in Rumania, the Order procured the appointment, by President Grant, of Benjamin F. Peixotto as American Consul-General to Rumania and through him helped materially to alleviate the conditions of our Rumanian brethren. In 1881, a relief fund for Russian immigrants was established, followed in 1883 by the first employment bureau for such immigrants. In 1894, the first technical and manual training schools under the auspices of the Order were opened in Philadelphia.

In 1899, the National Jewish Hospital, today one of the foremost Tuberculosis sanatoria in America, was initiated.

Four years later, in the wake of the Kishenev Massacre, the Executive Committee of B'nai B'rith enlisted the aid of President Theodore Roosevelt and began to stimulate an interest which eventually resulted in widespread American indignation and help for the victims of the pogroms. (It is noteworthy that American attention to the status of the Jews in Russia was not temporary. It continued to a point where in 1911 President Taft abrogated the Russian-American Commercial Treaty because of discrimination against Jews.)

B'nai B'rith's first World War record of recruiting, refugee relief, providing equipment, and Army and Navy entertainment was a splendid one. Following the war, hundreds of thousands of dollars were sent by the organization to Europe for continued relief work, and hundreds of war orphans were adopted by the American lodges of B'nai B'rith.

It is interesting to note the gradual change through the years in the geographic origin of B'nai B'rith members. Its early formative years coincided with the failure of the abortive German Revolution of 1848 and the consequent influx of German immigration to this country. Naturally, the earlier members of B'nai B'rith were in the majority German Jews; so much so, in fact, that the earliest meetings of the Order were conducted in German, and it was only in 1850 that the first English-speaking lodge was founded in Cincinnati. As the years passed, however, and the immigration stream drew in peoples from all of the countries of Europe and changed the complexion of the American Jewish community, so also in B'nai B'rith its members were to be found among Jews of all types of origin and of all forms of Jewish religious observance. It is a happy circumstance that at the close of its first century of service, B'nai B'rith can report to the community that today it

numbers 177,000 Jewish men, women and youth who are representatives of every class economically, of every group politically and religiously, and of every shade of opinion socially. Divergent, however, as they are in these matters of attitude and opinion, one unity keeps them together—their devotion to the spirit of B'nai B'rith in its "mission of uniting Israelites in the work of promoting their highest interests and those of humanity." When it is remembered that these men and women are leaders in over 600 communities in this country (as members of more than 1500 lodges) then the realization becomes instant of B'nai B'rith's tremendous beneficial power in the formulation of policy and achievements in program for the welfare of our people and our country.

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It is not possible, in the limited space available for this review, to give more than an outline of the earlier development of B'nai B'rith. We prefer to lay emphasis on its present structure. (It has been said that the golden age is always in the past; a recognition of the needs of the moment, however, and a devotion to their fulfillment is equally important.) Among the outstanding services of B'nai B'rith, in addition to its philanthropies (numbering five orphanages, a home for the aged and two hospitals) are Aleph Zadik Aleph, Vocational Service, and Hillel. A. Z. A. is the youth movement of B'nai B'rith. Its primary purpose is the training of young Jews in the highest tenets of Judaism and the best practices of Americanism. Its program is as widespread and varied as its ideal and, in the present days of war and stress, its teaching has borne fruit on every front of patriotic service. Hundreds of A. Z. A. youth are in the services, and some of them are already numbered among American casualties. They have participated in all of the Civilian Defense activities. In every way they have repaid to the community the investment which B'nai B'rith has made in them. By the graduation of A. Z. A. members into the adult ranks of B'nai B'rith, the Order has insured a continuation of their interest and a life-long utilization of their training for the benefit of the country.

Vocational guidance represents a realistic recognition of the necessities of the

American scene. Annually, hundreds of thousands of Jewish boys and girls leave their schools and their homes for the purpose of entering commerce and industry. There are a number of factors which make such transitions especially difficult for these young Jews. Economic limitations are the barrier in some cases; anti-Semitic handicaps hamper others. B'nai B'rith, through Vocational Guidance, has sought to implement a program whereby young people can be fitted for jobs and jobs can be found for young people. The first effort along these lines was the establishment of the Hebrew Agricultural Society in 1851, followed about forty years later by vocational training in Cleveland. In its modern form, on a national scale,

the service is about ten years old. The organization is nation-wide and is carried on both through the local lodges and the larger district groups. The service has affiliated itself with synagogues, community centers, settlement houses and, generally, with any Jewish organization through whom it can reach the individual Jewish boy and girl.

There is in prospect a tremendous job for service after the war—a task for which plans are even now being formulated. It is realized that demobilization will bring back to the civilian community many thousands of teen-age boys who before their entry into the armed services had no opportunity to fit themselves for civilian work. B'nai B'rith has

SHOLOM ASCH WRITES TO HIS SON

The following letter was written by novelist Sholem Asch to his thirty-three-year-old son John, now in training at Keesler Field, Miss. — Ed.

"OF COURSE, mother and I were heartbroken when you returned to us from New Haven, and when you declared with happy and shining eyes that you had been accepted in the army. Still, at the same time, I am very happy and very proud that now I have two boys in the service of the U. S. And I cannot explain the reason why this has prompted a recollection of your first entering this country as a child of five. I remember taking you by the hand when I came to meet you on board the ship. Your dark little eyes were shining so bright as you looked in fear and wonder at the skyscrapers and the Statue of Liberty. I recall your asking me if other countries also had Statues of Liberty, to which I replied that perhaps they had, but for us this was the only Statue of Liberty.

"America has made you a legal heir of her rich estate. She has given you history and ancestors, sages and saints. Your love of justice, your eagerness for righteousness, your understanding of other people, your love for beauty, your devotion to nature—all that you have, she has bestowed on you.

"We Jews are engaged in this war not only because of our hatred for the enemy which has risen to annihilate our exist-

tence, but for the love of our America and for everything for which she stands. That is why I want you, when you are learning to kill, to remember to love; in your hatred of the enemy, love humanness, and love your brother soldier regardless of his race or religion.

"Ever since I came to America I have been looking for an opportunity to express my gratitude and affection for what I see in America. It hasn't been my privilege to pay my debt in physical service. I believe I have tried to make my contribution towards the American Ideal by trying to bring about a better understanding between Jew and Christian through their common religious inheritance. I believe I serve America by serving humanity. Still, I regret that this opportunity to fight physically for America has been denied me. I consider myself serving America through you and your efforts. But you, my boy, are not alone in the service, for your parents who love you are with you. All your ancestors are with you, not only those of old, from your biblical forefathers down, but those ancestors whom you have accepted with this country—these new patriarchs, Washington, Jefferson and Lincoln and the ancestors who endured the suffering of Valley Forge and those resting in the fields of Gettysburg and in the Forest of Argonne. Be of good cheer and be happy you serve America."

appropriated large sums of money to prepare for this additional and gladly accepted task. It is confidently expected that its success will be equal to its achievements in the past.

Perhaps the greatest necessity of any community is the training today of leaders for tomorrow. This is particularly true among the Jews of America. There are so many centrifugal forces which pull and drag Jewish youth away from the interests of their people that extra effort must be made constantly to recruit their interest and turn their potentialities along the lines of Jewish values. Nowhere is this necessity more compelling than among the Jewish college population. Over a period of years (and during the most formative years of their lives) they are immersed in the study of subjects and topics which, by their very nature and definition, have no relation to the life of the Jewish community. These young people are constantly subject to every impulse and influence of assimilation. It would be natural if, while gleanings the harvest of general knowledge, they would fall victim to a dry-rot of apathy to their Jewish origin.

B'nai B'rith, with the flexibility and realism that have marked its century of achievement, took hold of the problem in 1923 in the establishment of the first Hillel foundation at the University of Illinois. In the intervening two decades the Order has with tremendous energy established a total of seventy foundations, functioning in the colleges and universities of the country, in which are enrolled approximately 35,000 members. The Hillel program is as wide and diversified as the varying local traditions and histories of each college make necessary; but throughout them all, it maintains and serves one central theme—the simultaneous linking of the Jewish student body with the historic Jewish tradition and with the present-day Jewish problems. It is of course difficult, and perhaps even improper, to choose among the various services and departments of B'nai B'rith, and perhaps it is wrong to attempt to set one above the other in importance. It is, however, proper to say that viewed in terms of present-day work in its relation to future and permanent values, no one department exceeds Hillel in its effect on the Jewish community.

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THE DOOM OF DENMARK'S JEWRY

By ALFRED WERNER

WHILE we were celebrating the start of the New Year, 5704, the Nazis struck a death-blow at the six thousand Jews of Denmark. Boasting that "elements had been removed which continually poisoned the atmosphere," the Germans started rounding up the Danish Jews under the flimsy pretense that they had "considerably accentuated the situation in Denmark by their anti-German agitation and their moral and material support of terror and sabotage action." It is likely that our hapless brethren will be deported to Eastern Europe to toil on German fortifications and roads, finally to be slaughtered like the Jews of Poland. The Danes are infuriated, but there is little they can do. Magnanimously the Swedish government offered refuge to Danish Jews, and a large number managed to escape to Sweden. The Swedes also bluntly told the Nazi officials that the purge would have "serious repercussions" in their country.

The Danish Jews must have anticipated that sooner or later their comparatively "paradise" existence would come to a sudden end. Denmark was the only Nazi-occupied country where the Jews were not treated harsher by the invaders than the Gentile population. In the first place, Germany, eager to win the Nordic Danes over to the "New Order," agreed not to meddle in the kingdom's internal affairs. Secondly, King Christian XI. and the overwhelming majority of his subjects strongly repudiated the anti-Jewish propaganda spread by the few native Nazis and Quislings.

Last fall, the Nazis, enraged by the pro-Jewish attitude of the Danes, threatened to introduce anti-Jewish laws. The septuagenarian king then let the Chief Rabbi know that he would attend the Copenhagen synagogue. He arrived there with his escort, in full dress uniform, and sat through the long services of the High Holydays, in defiance of the invaders. Similarly, the population openly fraternized with the Jewish minority. In September, 1942, the Senate of the University of Copenhagen nominated for the

post of rector the half-Jewish physicist and Nobel Prize winner, Niels Bohr. In the same month Danish students invited their Jewish colleagues to a festival, held in a small town. Blue and white caps were worn by Gentile and Jewish youths alike, and the entire assembly sang, not the "Horst Wessel Lied," but the "Hatikvah." Foremost in the fight against anti-Semitism was the Protestant Church of Denmark. "Christians must be among the first to fight this obscene anti-Semitism," it once stated, categorically. "All honest people should take part in this fight. Those who remain silent, or look upon anti-Semitism with mild distaste, are accomplices in the campaign of hate."

Almost seventy years ago the German-Jewish writer, Karl Emil Franzos, made the sweeping statement that "Every country has the Jews it deserves." Whether or not this thesis can be applied generally, the little democratic, liberal and educated Danish nation did have the kind of Jews it deserved. Throughout the three centuries that the Jews have lived in Denmark there occurred no frictions worth mentioning between them and the non-Jewish population, and the Jews contributed enormously to the civilization and welfare of the Nordic kingdom. It was in 1622 that King Christian IV., in a formal letter addressed to the Sephardim of Amsterdam, invited them to settle in the newly founded city of Glueckstadt, in Schleswig-Holstein (it was ceded to Prussia in 1864). His motive was, of course, financial, and he acted upon the advice of his intimate friend, the Jewish court physician, Dr. Jonah Charizi. The rich Sephardim were followed by less wealthy German Jews and, more recently, by Polish refugees, but the Jewish population of the kingdom never counted more than six thousand souls. In 1849 the Jews were granted full civic and social equality with the Christian population. Gradually the Jews moved from the smaller cities to Copenhagen, and in the twentieth cen-

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THE REMARKABLE HISTORY OF THE FRENCH JEWS

This is the first of two articles. The second will be published next month.
— Ed.

By MABEL LYON

THOUGH the presence of the Jews in Western Europe was a certain fact only since the second century, undoubtedly many of the Jewish soldiers who had been dispersed by Vespasian or Titus as prisoners throughout the Roman Empire in the latter part of the first century found their way into Gaul or Iberia. There was also an influx of Jewish merchants, who came from Alexandria and Asia Minor to transact business in Western Europe.

The Gallic Jews first settled in the district of Arles, and were given the full rights of Roman citizenship, whether they came as merchants or fugitives, and these rights continued under the Frankish and Burgundian rulers. In the Frankish kingdom founded by Clovis, the Jews dwelt in Auvergne, in Orleans, and as far north as Paris and Belgium. Numbers of them lived in the old Greek port of Marseilles, and so many dwelt in the Province of Narbonne that a nearby mountain was named "Mons Judaicus."

The Jews of the Frankish and Burgundian kingdoms engaged freely in agriculture, trade and commerce, and they navigated the seas and rivers in their own ships. They also practised medicine, and their services were engaged even by the clergy. They were skilled soldiers as well, and took an active part in the battles between Clovis and Theodoric before Arles in the year 509.

Besides their Biblical names they bore the names common in their country. They lived on the best of terms with the people of the land; intermarriages often took place; the Christian clergy ate at Jewish tables, and they, in turn, frequently entertained the Jews.

Friendly relations continued, even after the conversion of Clovis to Christianity. Among the Franks, heathen customs were continued and the Jews were for a long time permitted to live in peace. But among the Burgundians, after their king Sigismund embraced Catholicism, anti-Jewish laws were promulgated, and this hostility gradually spread to the Frankish countries.

Childebert I. embodied anti-Semitic laws into his Constitution, but this policy was not followed by all his contemporaries.

This state of semi-tranquillity did not last, however, and, incited by a fanatic bishop, the rulers gave the Jews the choice between baptism or banishment. At first only one Jew accepted conversion, and his co-religionists, while publicly demonstrating their contempt for him, were attacked by a mob. A massacre resulted, and to prevent further bloodshed, five hundred Jews agreed to be baptized. Those who remained true to their religion went to Marseilles.

One of the most anti-Jewish monarchs in the history of the world was Dagobert, of the Merovingian dynasty, and his descendants added to the restrictions and humiliations placed upon the Jews. But their successors, the Carolingians, of whom Charlemagne is the most famous representative, recognized the usefulness and capabilities of their Jewish subjects, and under their rule the Jews were comparatively free from persecution. Nevertheless, Charlemagne imposed upon them the "More Judaico," a particularly humiliating form of oath, which was finally abolished in France through the efforts of Adolphe Crémieux, in the nineteenth century.

In the latter half of the eighth century, the condition of the Jews improved, and though Charlemagne was a protector of the Church, he was too far-seeing to share the prejudices of the clergy against them. He employed their commercial talents to their advantage and his own; he helped to advance their culture, and he hoped to make their schools independent of the Academies of the Levant.

He entrusted a Jew named Isaac with his diplomatic secrets on a mission to the caliph Haroun Al Raschid. He is also said to have requested the caliph to send a learned Jew to the Court of France.

The favorable condition of the Jews under Charlemagne continued under his son, Louis the Pious (814-840). Even the Christians were inspired by the enthusiasm of the Jews for their religion. They were allowed to settle in any part

of the kingdom and to carry on their trades without hindrance, but they had to pay a tax to the treasury and to render a periodical account of their income. An officer was appointed to watch over their rights, for the Jews were considered as wards of the Emperor.

Judith, the second wife of Louis, had great reverence for Jewish history. A learned abbot, to win her favor, dedicated to her his books on Esther and Judith, and compared her to both of these heroines. Cultured Christians read Josephus and Philo, and some of them openly declared that they preferred these to their own literature. The Jews also had free access to court.

The era of good feeling toward the French Jews spread to other countries of the Frankish kingdom, which included Germany and Italy.

Christians visited Jewish synagogues and were edified by the manner of conducting the services. Sermons were delivered in the vernacular. Some Christians even worked on Sunday and observed the Jewish Sabbath.

Till the end of his life Louis remained well-disposed toward the Jews, though their enemies tried to stir up trouble against them.

Charles the Bald, the son of Louis by Judith, continued the liberal policy of his father toward his Jewish subjects.

In 849 the clergy called a Council in order to revive some of the anti-Jewish laws of the Merovingian kings, but Charles forced them to omit these. Gradually, however, the country was divided into small provinces under petty princes, who reinstated persecution. One of the humiliating ordeals to which they were obliged to submit was a box on the ear administered publicly on Good Friday to the leader of the Jewish community.

In the eleventh century, at the time of the Renaissance of the Spanish Jews, the French Israelites were for the most part inferior in culture to their brethren in Spain, but the great Rashi (born in 1040) made his birthplace, Champagne, a Talmudic center.

In the earlier part of the twelfth century, French Jewish culture began to

manifest itself. The two kings of the House of Capet, Louis VI. and Louis VII., were as favorable to the Jews as had been Louis the Pious. It is said that half of Paris at that time was owned by the Jews.

The Jewish congregations were recognized as independent corporations and had their own Mayor with the title of Provost. Under these circumstances Talmudic learning was cultivated, but to the exclusion of all other studies.

In Southern France, toward the end of the twelfth century, the Jews lived under liberal and enlightened rulers; they prospered and studied and did not confine themselves to ritual. But in the early part of the next century, when the persecutions against the Albigenses, the fore-runners of Protestantism, began, the Jews were swept along with these victims of bigotry.

The Second Crusade brought in a wave of anti-Semitic persecution. The Jews defended themselves against their attackers, but terrible massacres occurred. Louis VII. protected them from violence when he could, but his son, Philip Augustus, became one of the worst Jew-hating rulers in history. In 1181 he ordered all the Jews in his provinces to leave France. Later he allowed them to return, but they were held almost like serfs in the places where they settled.

The third and fourth Crusades increased the brutality against Jews. During an attack by the Pastoureaux, a band of crusading shepherds, five hundred Jews took refuge in the fortress of Verdun and defended themselves. When further resistance seemed hopeless, all except one renegade committed suicide rather than be captured.

In Basle Jews were herded into a house especially built for the purpose and burnt to death.

The Jews had no greater enemies among their number than apostates. One of these, Nicholas Donin, brought charges against the Talmud, which was put on trial. This occurred in the reign of Louis IX. (St. Louis), who hated the Jews so much that he would not even look at them.

Four distinguished rabbis of Northern France were commanded by the king to hold a public disputation on the Talmud with a high Catholic dignitary. The trial was carried on in Latin. In spite of the

convincing arguments of the defenders, the Talmud was condemned to be burned, and in June, 1242, twenty-four cartloads of the books were committed to the flames in Paris.

From this time on, the whole history of the Jews in France was a series of restrictive laws, bloody persecutions, periodical expulsions and recalls. The practice of medicine had been principally in the hands of Jews, and every prince and noble had his private Jewish physician. Now, this profession was denied to the Jews.

In 1306, toward the close of the Day of Atonement, Philip le Bel arrested all the Jews in his realm without warning, and ordered them to quit the country within a month, leaving behind both their goods and the debts owing to them. They were to take with them only the clothes they wore, and what seemed necessary for a day's living.

How familiar this sounds!

About one hundred thousand souls were banished. The celebrated seats of learning made famous by Rashi and the great Talmudists were sold to the highest bidder or given away. King Philip made a present of a synagogue to his coachman.

The exiles went to all parts of the world, many of them to Palestine. But the majority remained as near as possible to the French borders, hoping to return to their old homes at some future time.

Nine years after their banishment, Louis X. recalled them. The people and the nobility found they could not do without the Jews, and requested their recall. The Jews hesitated at first, then submitted their conditions, which they made stiff. The king accepted all of their terms. Their residence was fixed at twelve years, and it was provided that if they were expelled once more they would have a year's warning.

Ninety years after the expulsion by Philip le Bel, in the year 1394, the Jews were again banished from France. This time they were also notified on the Day of Atonement. But the harsh conditions of the previous expulsion were modified by the king, Charles VI. Some remained.

Many Jews emigrated during the reign of Louis XI. His successors, Louis XII. and Louis XIII., continued his anti-Semitic policy against the few Jews left in various provinces, notably in Marseilles.

In the beginning of the seventeenth century Jews again began to enter France. Louis XIV. had them expelled from Martinique, but expediency caused him to modify his attitude and to grant them a certain amount of protection in his kingdom.

Montésquieu, the great essayist of this period, protested in his writings against the treatment of Jews by Christians.

Voltaire, supposed to have been the apostle of tolerance, viciously attacked the Jews in his writings. But a Catholic priest, under a Jewish pseudonym, addressed "Jewish letters" to Voltaire and helped to counteract his malicious charges.

Prior to the Revolution, this was the status of the French Jewish community: The Portuguese Jews who had settled in Bordeaux were highly respected because of their uprightness, culture and philanthropy, while the Jews of Metz and Alsace were treated like pariahs. They were enclosed in ghettos, and had to pay enormous taxes; almost every handicraft and trade were forbidden them except cattle-dealing and trading in gold and silver. No Jew could stay overnight in Strasbourg.

When certain of their co-religionists from the Eastern provinces of France sought residence in Bordeaux, the Portuguese Jews there tried to have them excluded, and to these demands Louis XV. readily gave his consent. But the Jews from Metz and Alsace had powerful friends at court, and they were later able to obtain entrance to the western city.

The sixteenth Louis abrogated the poll tax and endeavored to give the Jews of Alsace and Lorraine some measure of justice.

On the eve of the Revolution, there were many books published for and against the Jews. Mirabeau, the great revolutionary, wrote a book refuting the arguments of the German anti-Semites. He and the Abbé Grégoire were members of the National Assembly. Scarcely fifty thousand Jews lived in France then, almost half of them in Alsace. In Paris there was a congregation of about five hundred persons.

Pass on the "Review" to
Your Friends

ONE OF OUR BOYS CALLS ON AFRICAN JEWS

Here is an unusually observant letter written by a soldier named Sidney Greenberg. The military censor noted on it that it was the most interesting letter of its type he had read. — Ed.

DEAR FOLKS: Yesterday was the most exciting day I spent in North Africa. The army managed to get a truckload of Jewish boys to go to a town much larger than the closest one, so that we could attend Friday evening services at the Synagogue.

The French Synagogue was filled mostly by the military, and almost every branch of the service was represented. There were nurses, Waacs, officers, seamen, and, most of all, enlisted men. French colonial soldiers too were present, as were, naturally, the French inhabitants. In the minority, but outstanding for their typical Latin appearance, were some Spanish Jews.

It is impossible to distinguish the French Jew from the Frenchmen, the Spanish Jew from the Spanish and (to my astonishment) the Arabic Jew from the Arab. The Arabic Jews were not present at these services, but attended their own in a different synagogue.

The officials of the Synagogue greeted us with the Hebrew "Peace be unto Thee." The Hebrew they spoke was the strangest I've ever heard, and if it were Arabic and not Hebrew I shouldn't be the least bit surprised. The officials were dressed in long black robes and wore French peaked hats such as were worn by seamen of another age. Within the Synagogue skull caps replaced berets or ordinary felt hats.

The Synagogue itself is identical to ours but with a few (and prettier) architectural differences. There was a great amount of woodwork, all hand-carved with Hebrew inscriptions. The Ten Commandments, engraved in wood and gold, stood above the altar. The ceiling too was much higher than our own, and so was the balcony—filled with some of the best representatives of French and Spanish beauty.

The services were conducted by an army chaplain both in Hebrew and in English, and another chaplain delivered a solid sermon. I overheard one of the French Jews pray, and though he was

praying from the same book his Hebrew had the strangest accent.

Services concluded, the excitement really began. First I met some kids in the Synagogue and they were our guides for the next hour or so. These youngsters attend a Hebrew school which they call the "Jewish College." In this "college" not only do they learn to speak, read and write Hebrew, but English as well. I didn't have to use a single word of French during the whole evening. While in the Synagogue I shook hands with several Frenchmen. There's nothing unusual about this except that after they shake hands they kiss their hands as a polite gesture. Even besides this polite gesture, you can always tell whether you're shaking hands with a Frenchman. He looks you straight in the eye—and even through your eyes, it seems, into your soul. And it is not simply his hand you're holding, it's in his heart as well.

The French children we met in the Synagogue, like their elders, are hard to distinguish from the average French children. You cannot, anywhere in North Africa, tell Jew from Gentile or Arab by appearances.

The streets of the town were swarming with people of the three chief nationalities: French, Arab and Spanish. The houses are tall and have many balconies, usually filled with people. Everyone is gay, talkative, smiling and laughing, like the crowds in Times Square on New Year's Eve.

The kids who showed us the way around explained a few million things which are beyond the scope of this letter to relate. We stopped for some citronade, which we bought for the children and ourselves. It is an iced drink whose chief flavor is natural orange, but there is the tang of the date in it as well.

The owner of the stand selling the citronade was Spanish both in appearance and manner, as were his entire family. One of the kids told him that we were also Jewish, and he approached me and told me—in very good English—that he was of the Faith. I showed him the Jewish Star you've given me and he kissed it reverently. He also embraced me and put his cheek against mine. He next presented me to his entire family.

I shouldn't be surprised if he is the father of twelve children, with so many did I shake hands. I shook hands and was embraced by his father (who also kissed his hand after shaking) and shook hands with his aged mother. When introducing his family, the man did not say, "This is my son," "my wife," "my daughter," but, "my charming dear son," "my devoted daughter," "my loving wife," "my old, beloved mother," "my dear father." And the children show such respect and care and thoughtfulness of each other and their parents as I've seen nowhere else in the world. They would rush to their grandmother and mother frequently, to kiss and be kissed by them. Even the girls—and there were several of them, ranging from 18 to 25, all beautiful and some married and carrying their infants—would often come to the old folks, again and again, to kiss and ask to do something to make them more comfortable. It was charming, all this affection, and it was as natural and part of them as their sharp, piercing black eyes and their coal-black hair.

His prettiest daughter—unmarried, as I made sure to find out—did not hug me, darn it, as did all the males, but she did pat me on the cheek, and I felt very, very happy. When her father introduced the girls, one by one, it was like presenting a rare and priceless treasure. No, I've never seen so much tenderness and devotion before. They are therefore very wealthy although poor people. I gave them cigarettes—they wouldn't accept money—and I wish I had more to distribute.

The Spaniard then gave me the surprise of the evening. He pointed to a group of Arabs sitting quietly in an alley speaking softly to each other. "Jewish, too," the Spaniard said with pride. I laughed, thinking he was kidding me. But, "Jewish, too," he insisted. I decided to see for myself. I approached them with the Hebrew "Peace be unto Thee," and, surprised (as I was too), they rose solemnly, embraced me, and returned the greeting in a Hebrew even more strangely accented than the French. They were as surprised to meet a Jew in an American uniform as I was surprised to see them in Arab costume. I couldn't stay

with them long, as indeed I couldn't stay anywhere long. My interpreters (the kids) were helping the other boys out and I had to bid these Arabic Jews goodbye very soon as neither of us could understand each other beyond saying that we were Jewish.

I've observed that there is a way to distinguish — only at close range — the Arab from the Arabic Jew. First, the Jewish womenfolk do not veil their faces, but use the veil as a shawl in the manner of the Eastern European Jewess. Secondly, the Arabs tattoo themselves with a line about two inches long running from the bridge of the nose to the center of the forehead. Tattooing of the skin is forbidden by all Jewish sects. But in the natural color of the skin, Arab and Arabic Jew are identical. It's not black, but a healthy Florida suntan.

I then had to leave. After a dozen farewells, a thousand handshakings, a hundred embraces, we left. Before going, however, the Spanish Jew said, "I hope you will come again. You're a good friend." His heart was in every word. Oh yes, I pinched the cheek — tenderly, of course — of the girl who patted me on the cheek. You should have seen that merry twinkle in her eyes. Ah . . . I hope I can come back again, and again.

I've been to Casablanca and Oran, and have seen the strangest people and the strangest customs. I would never have had these experiences if not for the army, and I'm learning much. These old-fashioned people cannot teach us how to invent new machines, but their family devotion and their love for each other are such that we can learn a great deal from them.

Meeting them is a delight that fills in the time beautifully until I come home. And I shall come home soon — healthy and whole — and I hope a little better fitted to conduct myself among family and friends.

I send each of you all my love and devotion and I hope you will not worry about me as I'll always be all right.

Love,

SIDNEY

Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.

THE ANCIENT SYNAGOGUES OF GREECE

By HARRY E. WEDECK

ALTHOUGH the Nazis have destroyed the synagogues of Greece, ancient vestiges of such synagogues demonstrate how tenacious is the Jewish tradition in the Diaspora. St. Paul, in his account of his journeys through Greece, mentions synagogues at Philippi, Thessalonica, Corinth, Athens, Salamis on the island of Cyprus, and Berea. The Greek islands of the Aegean Sea have in particular been associated with excavated ruins of synagogues, testifying to remote Jewish communities in ancient Hellenic days.

The oldest of such synagogues, on the island of Delos, was excavated early this century by the French School of Athens. The Jewish community on this island dates back to the second century before the Christian era. The historian Josephus refers to it in his *Antiquities of the Jews*:

"The Jews of Delos, and some other Jews that sojourn there, in the presence of your ambassadors, signified to us that, by a decree of yours, you forbid them to make use of the customs of their forefathers and their way of sacred worship. Now it does not please me that such decrees should be made against our friends and confederates, whereby they are forbidden to live according to their own customs, or to bring in contributions for common suppers and holy festivals, while they are not forbidden to do so even at Rome itself, for even Caius Julius Caesar, our imperator and consul, in the decree wherein he forbade the Bacchanal rioters to meet in the city, did yet permit these Jews, and these only, both to bring in their contributions, and to make their common suppers. Accordingly, when I forbid other Bacchanal rioters, I permit these Jews to gather themselves together, according to the customs and laws of their forefathers, and to persist therein. It will be therefore good for you, that if you have made any decree against these our friends and confederates, to abrogate the same, by reason of their virtue, and kind disposition toward us."

On the marble columns in the ruins still appear inscriptions in Greek, with

references to God the Most High — a characteristically Hebraic designation.

On the island of Miletus another synagogue was excavated — revealing a forecourt and a peristyle, benches, rows of chambers, and impressive columns. It must have been a fairly large synagogue, frequented by a substantial, active, social-minded community. The history of the settlement goes back to the first century B.C., to the time of Julius Caesar himself. Again, the historian Josephus presents a document in which the authorities of Miletus are commanded to permit the religious practices of the resident Jews.

There is still extant a Greek inscription — a place-sign — which reads:

"Place of the Jews, also called the God-fearing."

In Ionia, in the town of Priene, a synagogue was excavated some fifty years ago. One of the puzzling features — to the non-Jewish archaeologists — was a niche in the eastern wall. That niche was the repository for the Ark of the Law. Traces of seven-branched candlesticks were also found. In one instance, the Menorah stands out in relief beside a citrus, a palm-branch, and a ram's horn, together with the Scroll of the Law.

Off the Piraeus lies the island of Aegina. Here too, near the harbor, a synagogue was unearthed, the mosaic floor being still intact. An inscription in Greek, near the entrance of the synagogue, runs as follows:

"Theodore, the chief of the synagogue, who presided for four years, built this synagogue from its foundations. Revenues amounted to 85 gold pieces, and offerings to God to 105 gold pieces."

This ancient synagogue, itself built over a still more antique one, was standing as late as the seventh century A.D.

MAX REINHARDT IS SEVENTY

By ALFRED WERNER

ONE of Reinhardt's biographers divided the producer's life into three stages: the first, when he still wrote letters; the second, when he only cabled; and the third, when the Maestro ceased answering letters at all. I happened to see the Reinhardt of the third period, for it was not so many years ago that I was seated near the "Stammtisch" reserved by the head waiter of the *gemuetliche* Café Bazaar at Salzburg, Austria, for the three magicians in charge of the annual festivals. They were the late poet, Hugo von Hofmannsthal, who had clothed the medieval morality play, "Everyman," in such brilliant language that it was sure to appeal to a modern, sceptical and sophisticated audience (Hofmannsthal, incidentally, was descended from the merchant Isaac Loew, who took the name of "Hofmann," served as president of the Jewish community of Vienna and was knighted by the Emperor in 1835, thereby becoming "Edler von Hofmannsthal"); that unforgettable actor, Alexander Moissi, an Italian by birth, who had learned German as an adult and portrayed the wealthy sinner and final penitent, Everyman, and finally Max Reinhardt who built the oblong wooden stage in front of the majestic old Cathedral and distributed the criers who were to warn Everyman of his approaching death among the steeples of the city. Reinhardt was the chief magician, to be sure, for his stupendous *mise-en-scene* wrought the miracle that assembled English businessmen, Indian maharajas, Russian diplomats, American school teachers, Japanese military attaches and Viennese artists and writers to listen amicably to philosophical dramas such as "Jedermann" (Everyman), "Das Salzburger Grosse Welttheater" (Hofmannsthal's adaptation of Calderon's "El Gran Teatro del Mundo"), and Goethe's "Faust" in a world heading towards chaos.

Reinhardt (his real name was Goldmann) was born in 1873 at Baden, a spa south of Vienna, of Jewish parents. After attending the Untergymnasium (Junior High School) and the Vienna Conservatory, he became an actor. It was at Salzburg, the scene of his later

triumphs, that the Berlines theatrical director and champion of Naturalism, Otto Brahm, himself a Jew, discovered the twenty-year-old player and gave him a contract. But Reinhardt soon abandoned acting, and in 1905 became director of the Deutsches Theater in Berlin. Dissatisfied both with the dominant school of drab naturalism and the insipid academic style approved by Emperor William II., he fought, single-handed, a two-front war under the inspiring influence of Shakespeare's genius. His startling presentation of "A Midsummernight's Dream" marked a turn in the history of

modern theater. Among his other famous Shakespeare productions was "The Merchant of Venice," with Rudolph Schildkraut as Shylock. Here was, at last, a producer who, as Theseus says, had "such shaping phantasies that apprehend more than cool reason ever apprehends." It was not the introduction of the new revolving stage nor any other technicality that made the difference, but the use of *all* the arts for the creation of a Gesamtkunstwerk; it was the restoration of the theater, which had long been the meeting place of connoisseurs and

[Continued on page 22]

HEBREW ART PROJECTS IN AMERICA

By MOSHE DAVIS

Chairman, Hebrew Arts Committee, Histadruth Ivrit

THE Hebrew Arts Committee developed, with the aid of the Histadruth Ivrit and the Jewish Education Committee, art groups in as many fields as the budget allowed each year. In the field of literature the organization published a Hebrew organ, entitled *Niv* (Expression), which served as a training ground for potential American-Hebrew writers. During the five years of its existence close to seventy young people contributed original stories, poems and articles; and a number of these contributions were successful in entering Palestinian and American literary journals. A dance group, *Rikkud Ami* (Dance of My People), has functioned successfully for the past six years under the very talented direction of Miss Corinne Chochem. Miss Chochem is a recognized choreographer in the creative and folk dance. Last year, the efforts of the *Rikkud Ami* were climaxed by a nation-wide television broadcast over WABC, and by participation in the National Dance Festival held at Madison Square Garden. In dramatics, *Pargod* (Curtain) has seen steady progress in the quality of its presentations. Mr. Jacob Rothbaum, formerly a member of the Vilna Troupe and

director of Maurice Schwartz's production, "Sender Blank," was appointed coach of the augmented dramatic unit. Last year an unusual evening of Hebrew theatre was shown to New York audiences when Mr. Rothbaum's production of Contemporary American-Hebrew literature was performed. The *Sharon Choral Society* is conducted by Rabbi Abraham Soltes. Last year, the musical organization offered a full evening of Joel Engel music at the Carnegie Chamber Music Hall. This year the Committee initiated the *Kinor Sinfonietta*, an orchestral unit devoted exclusively to the presentation of Jewish compositions. The group is directed by Mr. Siegfried Landau, young and gifted composer-conductor. The *Kinor Sinfonietta* is but an humble beginning of what may some day become a significant contribution to the Jewish arts.

In summarizing the work of the Hebrew Arts Committee and in evaluating its effect upon the community, it is proper to say that the foundation for its future projects has been carefully laid. It is developing an audience which is learning to demand artistic integrity as

[Continued on page 21]

THE NEWS OF THE MONTH

THE Argentine government's order suspending Jewish newspapers received scant attention in the American press, but President Roosevelt gave it its full sinister importance when he publicly condemned the action in a prepared statement read at his press conference in Washington on October 15. Mr. Roosevelt said that while this was a matter which concerned primarily the government of Argentina, he could not forbear "to give expression to my feeling of apprehension at the taking in this hemisphere of action obviously anti-Semitic in nature and of a character so closely identified with the most repugnant features of Nazi doctrine." He added: "In this connection I recall that one of the resolutions adopted at the Eighth International Conference of American States at Lima in 1938 set forth that 'any persecution on account of racial or religious motives which makes it impossible for a group of human beings to live decently is contrary to the political and juridical system of America.'" Argentina was a party to this resolution.

On the same day that the President issued this statement it was announced officially in Buenos Aires that the restrictive measure against the Jewish press had been rescinded, with the proviso that all editorials must be published with Spanish translations. This was a former requirement, and had been observed since the end of August. The government's excuse for relaxing the suspension was that it had worked hardships on the employees of the newspapers.

Our ambassador to the Argentine capital has been authorized to inform the Argentine government of the feeling in this country regarding the attack on the Jewish press.

The reactionary trend of the Ramirez government is further shown by the appointment of Gustavo Martinez Zuviria as Minister of Justice. He is the author of a series of violently anti-Semitic books.

☆ ☆ ☆

Jews in northern Italy are beginning to suffer the impact of Nazi brutality. Mass arrests of Jews and their deportation has begun, and the puppet Fascist government, supposed to be headed by

Mussolini and having as its active figurehead the militarist Graziani, is prepared—or has already put into force—decrees legalizing confiscation of Jewish property, prohibiting Jews to engage in commerce and trading, and introducing the yellow badge. In certain districts Jews are allowed to appear in the streets only during specified hours, and are restricted to the vicinity of their homes.

The official German news agency, "Deutsche Nachrichten Bureau," this week reported that foreign correspondents were told at a press conference in the Ministry of Propaganda in Berlin that "responsible quarters in Germany have decided to intern all Jews in German-held territories in special camps in order that they may be trained for orderly activities under special supervision." Jews over

65 will be sent to the Terezin fortress in Czechoslovakia, the official of the Ministry of Propaganda added.

☆ ☆ ☆

BECAUSE they blew the shofar at the Wailing Wall following Yom Kippur prayers, approximately twenty Jerusalem Jews were arrested. Blowing the shofar at this hallowed spot is forbidden by the Palestine administration. Over 15,000 worshippers attended the services.

☆ ☆ ☆

Al Balagh, official organ of the Egyptian government, wrote recently: "Premier Mustafa Pasha has been working to overcome the problem of Palestine's special international status as a League of Nations territory. He has been making continued demarches, the nature of which

THE SHADOW OF ANTI-SEMITISM IN QUEBEC

RENE BOLDUC, alleged instigator of an anti-Semitic riot at the Canadian summer resort of Plage Laval on July 25, during which many Jews were seriously injured, has been freed. The case against Bolduc and Andre Bigras, another defendant, was dismissed by the Recorder's Court at Plage Laval on the grounds that the court had no jurisdiction in criminal cases, that the disturbances occurred outside the city limits, and that the two accused acted in self-defense.

The Recorder expressed the opinion that the outbreak did not constitute a race riot. The Canadian Jewish Congress, however, has stated that in its opinion the Plage Laval disturbances were definitely anti-Jewish riots. At court hearings last month, a constable testified that Bolduc and his companions deliberately instigated the fracas by assaulting several Jews.

In the City of Quebec the Jewish community won the first round in the fight to build a new synagogue when Justice P. E. Cote, of the Superior Court, sustained a motion by the Beth Israel Congregation that the proceedings by the City of Quebec in connection with an

expropriation notice be suspended until final judgment is given in another action by the congregation against the city.

In the other case before the courts the congregation seeks to annul two recently adopted by-laws as illegal, discriminatory, an abuse of power and an undue interference with the rights of religious worship. Under pressure of anti-Semitic elements, the City of Quebec has adopted two by-laws, one prohibiting the building of a synagogue in Montcalm ward where the site is located, and another authorizing the city to expropriate the property. The act of the city council was condemned by the press in various parts of Canada.

The charge that Canada's federal government has a Jewish exclusion policy was made by Rev. Dr. Frank Morely, minister of Stanley Presbyterian Church, in an address delivered before the Montreal and Ottawa Synod. "Thousands of Jews are dying in agony because we do not give them asylum," said Dr. Morley. "Our own government has a policy of excluding the Jews. A proper immigration policy would give hope of life to thousands."

cannot be revealed at present, but which are expected to lead to successful results." This publication has the largest circulation of any Arab newspaper in the Islamic world.

☆ ☆ ☆

DR. JUDAH L. GOLDIN has left his post as director of the B'nai B'rith Hillel Foundation at the University of Illinois to occupy the newly created Chair of Jewish Studies in the Graduate School of Duke University at Durham, N. C. This department was established primarily to encourage a better understanding of the rabbinic period during which Christianity grew out of Judaism.

☆ ☆ ☆

JEWS in Australia are disturbed by an apparent growth of anti-Semitism in their land, and the president of the Advisory Board of Australian Jews has warned that this intolerance is likely to become a serious menace after the war.

☆ ☆ ☆

IN a new book on the North African campaign, "Report on North Africa," written by Kenneth G. Crawford, PM correspondent, the story is given of the use of a Jewish group to help in the invasion. Under the leadership of Robert Murphy the group was selected by Henri Albouquer, Algiers physician and president of the Algerian Jewish Committee.

☆ ☆ ☆

BERNARD M. BARUCH has made a grant of \$25,000 to further studies of physiotherapy. The grant, in the name of his father, the late Dr. Simon Baruch, was made to Dr. Ray Lyman Wilbur, Chancellor of the Leland Stanford University, who has organized a committee of distinguished medical men to survey the field of physiotherapy and also that of electronics as applied to medicine.

☆ ☆ ☆

ALL Jewish communities were greatly moved by the death from a heart attack of Rabbi Hirsh Manishevitz during the Yom Kippur services at Ohab Zedek synagogue in New York. The Rabbi, who was 52, was vice-president of the famous matzoth firm founded by his father. He was a representative of more than thirty institutions of higher Jewish learning, and

was vice-president of the Mizrahi Organization of America.

☆ ☆ ☆

IVAN MAISKY, Soviet Vice-Commissar for Foreign Affairs, recently visited Palestine. He discussed the solution of Jewish problems after the war with leaders of the Histadruth in the Maale-Hamisha settlement, and was especially interested in Palestine's absorptive capacity. Maisky stayed at Government House as a guest

of the Palestine government. He also received Chief Rabbi Herzog, and visited a number of Jewish colonies accompanied by David Ben-Gurion and Eliezer Kaplan, of the Jewish Agency.

☆ ☆ ☆

THE British Home Minister, Herbert Morrison, addressing members of the Anglo-American Press Association in London, declared that Palestine cannot as yet have self-government. "It is not

THE SAGA OF DANISH-SWEDISH HUMANITY

THE action of Sweden in offering asylum to the Danish Jews caught in the Nazi trap, and the magnificent humanity and courage of the Danes in resisting the Hitler murderous anti-Semitic measures continues to inspire all Jews. The Joint Distribution Committee sent \$25,000 to Sweden to help the Jewish refugees and in some measure take the burden of support off the Swedish communities. At the same time it paid high tribute to the Swedish people for their "unexampled demonstration of devotion to humanitarian principles."

Through the help of the Danes and Swedes large numbers of Jews have escaped to Sweden—some reports say as many as 3000.

Karl Frah, cabling to the Jewish Telegraph Agency from Stockholm, reported: "Danish fishermen have established an almost regular ferry service between Denmark and Sweden. German naval vessels continue to patrol Danish waters, however, and four of the ships carrying refugees have been sunk. Refugees said that in many instances Gestapo agents forced their way into Danish churches to seize Jews who sought shelter there. Chief Rabbi Fridiger has been sent to the fortress prison of Terezin, in Czechoslovakia, together with scores of older Jews. Other reports received here state that trucks piled high with goods taken from Jewish homes can be seen in the streets of Copenhagen daily. The goods are being shipped to Germany for use by persons bombed out of their homes by British-American airmen.

"The Swedish papers report that Einar Mellerup, chief of the Copenhagen constabulary, has been arrested for declaring

at a police meeting that the Danish police rejected all responsibility for the brutal treatment of the Jews. In several districts in the Danish capital street fights broke out between Danes and Nazis because of the mistreatment of Jews. Many Jews continue to commit suicide, but Danish papers have been forbidden to publish obituary notices of Jews. Among the prominent suicides are Professor Erik Warburg, and Einar Dessau, philanthropist.

"A Jewish Telegraphic Agency correspondent visited the southern coast of Sweden where he met and spoke with hundreds of Danish-Jewish refugees. They confirmed reports that some 1500 Jews had been seized by the Gestapo in the Rosh Hashonah raids. Several hundred old Jews were deported, the younger men sent to labor camps. Most of the refugees were in good spirits despite their ordeal. Many children separated from their parents wait at the homes of Swedish fishermen for mothers and fathers who will probably never appear."

Frah then went on to make a remarkable statement: "The refugees said three factors were chiefly responsible for their escape—active assistance by the Danish police, many of whom have been arrested as a result; passive aid by the German soldiers, including even some officers and boat guards; active help by some German and Austrian soldiers."

It was also reported that the deportation of Danish Jews is under the supervision of Hitler's Palestine-born commissar, Eichmann. This man was born in the German colony of Saronah, a suburb of Tel Aviv, and speaks Hebrew.

Britain that forbids such self-government," he said, "but Arab-Jewish differences."

☆ ☆ ☆

FIFTEEN THOUSAND Jews were quartered in the ruins of the Warsaw ghetto as of July 1, having been brought there from other parts of Poland for slave labor after all the original residents were either murdered or deported at the conclusion of the battle in the ghetto in April, according to a report from the Polish underground dated August 29, which was received in London.

The underground report, together with another message dated September 23, was received by Dr. Ignace Schwarzbart, Jewish deputy in the Polish National Council, in reply to queries he had sent via official government channels. The earlier report states that it is obviously impossible to estimate exactly how many Jews remain in Poland, but that on the basis of figures available to the underground, there were only about 300,000 on July 1, including those in ghettos and concentration camps.

The report further states that about 12,000 Jews were living in Vilna on that date, 8,000 in Cracow, 5,000 in Lwow, 4,000 in the Lublin area and 30,000 in Bendzin. While the underground representative was in Bendzin, however, 7,000 Jews were sent from there to the Oswiecim concentration camp. The second message adds that by early in September all of the Bendzin Jews had either been murdered or deported.

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DURING his visit to Washington Emir Feisal, second son and Foreign Minister of King Ibn Saud of Saudi Arabia, said in an interview that he hopes to help establish a United States of Arabia to include Palestine, Egypt, Iraq and Syria, as well as his own and other Arab states. He saw no reason why a union of Arab states should not be negotiated before the end of the war, and pointed out that before he left home he learned that an emissary of the Egyptian Prime Minister, Nahas Pasha, was on his way to discuss problems on Arab Federation with Ibn Saud. Feisal said he might take part in later negotiations himself. A member of Feisal's party, Shaikh Hafiz Wahba, expressed the opinion that discussion on Palestine should be deferred until after the war.

[Continued on next page]

THE "SUBSTITUTE ZIONIST CONGRESS" IN TEL AVIV

THE Palestine Jewish Community has never provoked anybody — either the Arabs or the British — but it has always replied and will reply to war, Moshe Shertok, political chief of the Jewish Agency, warned in delivering a report on the political situation in Palestine at the closing session of the recently held "Substitute Zionist Congress" in Tel Aviv.

Taking cognizance of the recent flurry of activity in Cairo in connection with attempts to form a pan-Arab federation, Mr. Shertok declared that the Jews were not opposed to such a union in principle. "We do not scorn such a conception," he said, "on the condition that it does not strangle us. We demand freedom to work all of Palestine: its soil, water, hills and sea, and industries, and to develop every corner without affecting any of our neighbors. We must have security and an independent life. Without these, we cannot feel that Palestine is a Jewish country."

Speaking at length concerning the allegations against Jewish institutions voiced at the recent arms trials, Shertok reiterated that the Jews of Palestine "indignantly and contemptuously repudiate the charges that we are arming ourselves for attack and not for defense, and that we seek an armed solution to the White Paper. But," he continued, "if we are forced with a *fait accompli*, an end to immigration, and we are handed over to the Arab majority — then we will not be responsible for what happens. We will stand up for our lives."

Indicating that he felt that the current situation in Palestine had been misrepresented, Mr. Shertok said that "we are still very far" from violence, "since we still see friendly trends among the British people and we still continue to believe in British justice." He voiced the belief that Russia will also understand Zionist aims, and urged that "the best reply to the mean allegations against us is an ever increasing enlistment until final victory is achieved."

Elihu Dobkin, head of the immigration department of the Jewish Agency, reported that the Jewish population of Palestine has risen by 50,000 during the

war, of which 32,000 were immigrants and the balance represented children born here since 1939. He said that the present Jewish population is 535,000, which is ten times the number of Jews living in Palestine before the issuance of the Balfour Declaration.

David Ben-Gurion, Chairman of the Executive Committee of the Jewish Agency, discussed the political situation in Palestine in the light of the approaching Allied victory. He stated that the time has come to plan for the largest possible immigration into Palestine within the shortest possible time. The two main tasks that lie ahead are extension of Jewish colonization within Palestine's borders and development of a large fishing and maritime industry.

Eliezer Kaplan, Treasurer of the Jewish Agency, reported that Palestine agriculture has increased by 50% in the past few years and the value of industrial products has risen 30% in the same period. Exports to neighboring countries, exclusive of oil, now total 3,000,000 pounds annually. The Palestine Government, he said, derives 70% of its income from the Jewish residents, with the city of Tel Aviv, alone, contributing 45%. Mr. Kaplan emphasized that when hostilities cease, Palestine industry will be faced with competition from neighboring countries, coupled with a sharp decrease in military orders. To counteract this, he said, new markets must be developed and old ones strengthened.

Of the \$88,000,000 that have come into Palestine during the war, \$60,000,000 came from Jewish sources, the Agency treasurer disclosed, adding that in the last year the combined income of the Agency and the Keren Hayesod amounted to \$6,000,000, of which about 30% was used for colonization, including the establishment of nine new agricultural settlements.

— By the Jewish Telegraphic Agency

Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.

THE Office of War Information reported that Rabbi Salomon Rodrigues Pereira, former Chief Rabbi of the Portuguese Israelite Community of The Hague, will be advisor on Jewish affairs to the Netherlands government when it returns to Holland. Rabbi Pereira will meanwhile act as chaplain with the Dutch army in England.

☆ ☆ ☆

ARON HERMAN, Jewish Telegraphic Agency correspondent in Geneva, reported that during the end of September thousands of Jews and many Germans were killed in street battles in the Polish cities of Lodz and Bialystok, where the German authorities began "liquidating" ghetto residents, consisting mostly of Jews deported from Western Europe and Nazi-occupied Soviet territory.

The Jews obtained machine-guns and used them against the Nazi Elite Guards and Gestapo detachments when these arrived to carry out another of the massacres which have become a regular practice of the German occupational authorities in Poland. Non-Jewish residents of the cities joined the Jews in battling the Germans, the report declared. The ghettos were destroyed completely, but fighting continues elsewhere in the cities.

In the Lublin district, thousands of young Jews in labor camps set the buildings afire and fled to the forests to join Polish guerillas. Thirty thousand Jews are reported to be prisoners in the concentration camp at Oswiecim.

German newspapers reaching Geneva from Poland indicate that the Lodz ghetto has become a "center of attraction" for German visitors from the Reich. Cab drivers in the city induce visitors to drive to the ghetto telling them that "no place in Lodz is so interesting."

A report by the underground Polish radio SWIT revealed that the entire Treblinka "death" camp in Poland has been burned down by revolting Jews. The Polish broadcaster stated that many Jews in the camp availed themselves of the confusion to escape.

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AN APPEAL was made to the United States government by the American Zionist Emergency Council to secure suspension of the British White Paper, which closes the doors of Palestine to Jewish immigration in April, 1944.

The chairman of the executive com-

mittee of the Council, Dr. Abba Hillel Silver, stated in this appeal that American Jews will be mobilized in a battle to smash the White Paper, which "erects an illegal wall about Palestine." He denounced the document as the greatest miscarriage of justice in our day and the most brazen repudiation of the sanctity of covenants."

☆ ☆ ☆

A STRANGE development is reported by the *Chicago Sun*. A cable to that newspaper from London states that Britain is considering the creation of a Jewish army of one or two divisions — but for use in a campaign in Burma. The men would be recruited from the British army in the

Middle East, especially Palestine. "Included among those who might volunteer," says the *Sun* correspondent, "would be Jews from Algeria whom General Giraud refused to admit into French combat units. The Jewish formations from the Middle East would be brigaded into a special army under their own Palestine flag. Enlistment might be thrown open throughout the British Empire and possibly to U. S. Jewish troops."

☆ ☆ ☆

As the *Review* went to press news was received that the French Committee of National Liberation restored the Cremieux Decree, giving French citizenship to Algerian-born Jews.

"JUST BETWEEN OURSELVES"

[Continued from page 4]

I have attended since in the army. None can compare with the Center, and altho I try to reason with myself that this may be due to a number of factors, including ingrained training, a product of the exigencies of war plus the inadequacies of smaller Jewish communities, I still look forward to returning to my community in New York and the Center. Your letters and messages serve to help breach the gap and are deeply appreciated."

How they appreciate the thoughtfulness of our members in writing to them and in remembering them with gifts for holidays is beautifully expressed by 2nd Lt. Stanley A. Schwartz, in Camp Ritchie, Md. He writes, too, of what the *Center Review* means to the men. "Please be assured, however, that your thoughts, and those of the Center members, have always been and will continue to be, a source of inspiration to me. I would also like to acknowledge receipt of the *Brooklyn Jewish Center Review*, each issue of which I avidly read from cover to cover. I might also add that the usefulness of my copies of the *Review* does not end with me — others, both Jew and Gentile, take pleasure in reading its interesting and informative articles."

My own son, Cpl. Lazar E. Levinthal, in Camp Barkeley, Texas, tells of a unique incident. He entered the Chapel on Rosh Hashanah eve and noticed a young colored soldier in the congregation. There was an empty seat beside him and he sat

down. Engaging him in conversation he learned that he was a Jew and that he was able to read Hebrew quite well. To his astonishment, he learned also that he comes from our borough and that he lived at Kingston Avenue and Bergen Street. On Yom Kippur morning he met this colored soldier again at the services. "The place was crowded. I saw the colored boy again. After my *Aliyah* (I was called up for *Kohen*), I returned to my seat, and soon after they called out: "Ya-a-mod Revii," and up went the colored boy. You should have seen the congregation's expression as he walked up, *talis* and all. There were no audible comments but they did sit up and take notice. When he finished, Chaplain Zucker shook his hand and said, "Ye'yasher Ko'ach," as did the two boys he passed in returning to his seat."

Space will not permit further extracts. I have kept several lengthy letters of very great interest for the next issue of the *Review*. In the meantime, I want to assure all our men in the service that we are always happy to hear from them, and that we cherish their views and opinions on all matters of Jewish interest.

Israel H. Levinthal

BROOKLYN JEWISH CENTER ACTIVITIES

Cantor Tucker To Be Installed at Opening Friday Night Services

THE late Friday night services for the season will be held on Friday evening, November 5 at 8:30 o'clock. Our newly elected cantor, Rev. Rubin Tucker, will be formally installed in his new post at these services. In honor of this event, Rabbi Levinthal will preach on the subject: "The Role of Music in Jewish Life." Rev. Tucker will lead in the congregational singing and will render several special selections in honor of the occasion.

We trust that all our members and their families will be with us at this very important occasion.

Institute of Jewish Studies for Adults

THE eleventh season of our Institute of Jewish Studies for Adults will meet for registration on Thursday evening, November 4 at 8:30 o'clock. It is urged that all former students as well as new students who wish to enroll attend this meeting. Dr. Levinthal will outline the courses offered for the coming year. The courses will be given in the Hebrew language, Bible, Jewish History, Religion and Talmud. The special women's class will be continued also this year in the morning.

We trust that many of our members will avail themselves of this opportunity to learn more of the intellectual heritage of their people.

Junior Congregation

THE Junior Congregation which is under the leadership of Rabbi Mordecai Lewittes is attracting a large number of our young people at the services on Sabbath mornings and on holidays. The teachers of our Hebrew School together with the officers of the Junior Congregation are working zealously to make these services as beautiful and as inspiring as is possible.

We hope that all our parents in the Center membership will co-operate by seeing to it that their sons and daughters attend these services regularly. The services start at 9:30 o'clock and are usually over a little past 11:00. The sermon

is delivered every week by one of the teachers or by some important guest and one of the girls in the Congregation presents an outline of the weekly portion of the law at each service.

Center Schools Report Increases in Enrollment

THE members of our Center will be happy to learn that all of our schools this year report a substantial increase in student enrollment.

The Hebrew School begins this term with an increase of more than 30% over the number of pupils last year. A similar rise is noted in the Center Academy. Our Sunday School, too, has a very large increase in its registration.

Sabbath Services

KINDLING of candles at 5:38 P.M.

Friday evening services at 6:00.

Sabbath services will commence at 8:45 A.M.

Rev. Rubin Tucker will officiate.

Mincha services at 6:20.

Mr. Samuel Edelheit will continue his lectures in Yiddish in the Beth Hamidrash on Saturday, October 30 at 4:30 P.M. These lectures have become very popular and men as well as women are cordially invited.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 6:30.

National Welfare Fund Campaign

THE Center is co-operating with the National War Fund in its present campaign for \$125,000,000 to cover services to the Armed Forces, United Nations Relief and Refugee Relief. Checks can be made out to the order of the National War Fund and mailed care of the Center.

Course in Nutrition

A CLASS in Nutrition is now being formed. The opening session will be held on Wednesday, November 10 from 10:00 A.M. to 12:00 under the leadership of Mrs. Neubauer.

Sisterhood to Hold Next Meeting On Monday, November 8

THE Sisterhood started its activities for this season with a well attended meeting on the afternoon of October 11.

The members enjoyed with great delight the fine program that was then presented.

The next meeting of the Sisterhood will be held on the second Monday afternoon, November 8 at 1:30 o'clock. The program committee is pleased to announce that for this meeting we shall be privileged to have as our guest speaker, Miss Lillie Rubee, one of the outstanding teachers in our Center Academy and Hebrew School, and will talk to the women on "Saul Tchernichovsky — His Greatness as a Poet and as a Jew." Tchernichovsky is one of the greatest Hebrew poets of modern times who recently died in Palestine and was one of the most beloved figures in Jewish literary circles throughout the world. Miss Rubee will give an estimate of his work and his achievements which should be of the greatest interest to our women.

CLUB ACTIVITIES

THE following clubs were organized on October 16, 1943:

Inta-League Boys —

Boys in junior and senior years of High School. Cultural, Athletic and Social Program. Meets every Saturday night. Leader, Mr. Bernard Mandelbaum.

Inta-League Girls —

Girls in High School. Red Cross Cultural and Social Program. Meets every Saturday night at 7:45. Leader, Miss Judith Werba.

Shomrim —

Boys above the age of Bar Mitzvah. Young Judean and Athletic Activities. Meets every Saturday night. Leader, Mr. Alvin Goldberg.

Center Girls —

Girls in upper grades of Elementary School. Young Judean and Social Program. Meets every Saturday night at 7:30. Leader, Miss Miriam Zahl.

THE CENTER'S NEW CANTOR

DURING the past Holydays the Brooklyn Jewish Center introduced to its members a new cantor, Rubin Tucker. The Center is a highly discriminating organization, and so it was natural that one of the best voices in Jewish liturgical music should come to the Center's synagogue.

Rubin Tucker is a young man. He is only thirty — the Center appointment came to him on his thirtieth birthday — but he already belongs in that very small group which numbers the most distinguished singers of synagogue music. His voice is a strong tenor, partly lyric and partly dramatic, with powerful, full, pure tones in the higher register. In manner he is modest, and he is sincerely devoted to his art. As he sang in the beautiful house of worship which is the pride of Center members and an inspiring ornament to the Jewish community, one recalled the great cantors of the past, Rosenblatt, Sirota, Hershman. His voice spoke to the Lord with beauty and with compassion, making articulate in music the hearts of the congregants.

There has been a good deal of talk about Mr. Tucker's operatic possibilities. The possibilities certainly are there. He has the voice. He has some of the background too, for his brother-in-law is Jan Pearce, who is now a popular member of the Metropolitan Opera Company. The Metropolitan officials have their eye on him too, and only a few weeks ago

they asked him to appear at a house audition. Auditions at the Metropolitan itself are given only to singers who are being seriously considered for engagements. All others are, as a rule, directed to the Opera Auditions of the Air, the weekly radio program which yields a number of recruits each season.

But Tucker was brought up in liturgical music, and the synagogue is both his spiritual and artistic home. He declined the Metropolitan audition. But he is the first cantor who has been so near to opera. The glamor of opera has attracted many singers of liturgical music but no cantor has ever crossed the border into the world of the lyric drama. Sirota did appear once on the stage of the Metropolitan, but he sang only religious music.

Tucker has, however, an ideal voice for oratorio, which is sacred opera without action or scenery. Mendelssohn's "Elijah" is already in his repertory. He might well combine the two forms of song to the great enjoyment of his listeners and to his personal satisfaction.

☆ ☆ ☆

THE cantor was born in Brooklyn, and went to the New Utrecht school. There were no singers in his family, but he had a good alto voice when a boy, and his father took him to Cantor Samuel Weiser, who enrolled him in his choir. He sang with Weiser for eight years, becoming



Cantor Rubin Tucker

alto soloist. When his voice changed to tenor Weiser trained him for solo work, and from the time he was seventeen he was his soloist, singing with him in synagogues throughout the city.

His first appointment as cantor was with the Adath Israel congregation in the Bronx. There he remained for five years, and attracted much attention. He also sang considerably with Zavel Zilberts, and appeared with him at the annual Zilberts concerts in Town Hall.

One night at the Sabbath services in the Bronx synagogue Tucker was introduced to a young woman named Sarah Perelmuth, by her uncle, with whom the cantor had become friendly. Miss Perelmuth had a keen personal interest in singing since her brother, Jacob Pinchas, had also sung in synagogue choirs as a boy. Jacob Pinchas was now acquiring a reputation on Broadway, first as Pinky Pearl, later at the Music Hall as Jan Pearce.

The sequel to that introduction in the synagogue was marriage. The groom then was only twenty-three.

Cantor Tucker will probably give a series of concerts in the Center this coming season. These can be made musical events of real importance if the Center membership shows the same interest in them as it did in Mr. Tucker's services in the synagogue.

— J. K.

Maccabees —

Boys in Elementary School. Young Judean and Athletic Program. Meets every Saturday night. Leader, Judah Goldstein.

Vivalets —

Girls in Elementary School. Young Judean and Social Program. Meets every Saturday night. Leader, Miss Berenica Grayzel.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Mordecai H. Lewittes.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of the following gifts:

Library

Ilse Bessman
Isidor Fine
Mrs. Helen Levinthal Lyons
Dr. Israel H. Levinthal
Mrs. H. J. Schwartz

Additions to the Library

THE following books have been acquired by the Center Library recently and are now available for circulation:

"Under Cover"..... Roy Carlson
"The Trespassers"..... Laura Z. Hobson
"Citizen Tom Paine"..... Howard Fast
"The Apostle"..... Sholem Asch
"Survival"..... Phyllis Bottome
"A Tree Grows in Brooklyn"..... Betty Smith

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ABRAHAM, SIMON

Res. 1626 Carroll St.
Bus. Jewelry — 145 W. 45 St.
Married
Proposed by Samuel Stark

BALLAS, MAX

Res. 1023 President St.
Bus. Dairy Products — 71 Hudson St., N. Y. C.
Married
Proposed by Saul S. Abelov

BERGER, HARRY L.

Res. 2 Stoddard Pl.
Bus. Grocer's Products — 11-13 McKibben St.
Married
Proposed by Charles Goody

BERNSTEIN, DR. HARRY

Res. 222 Brooklyn Ave.
Bus. Dentist — 104 Dumont Ave.
Married
Proposed by Dr. Aaron Shack, Mr. A. Mann

CHRISTENFELD, MRS. LENA

Res. 919 Park Pl.
Bus. Mfg. — 11 W. 19 St., N. Y. C.
Married
Proposed by Abe Grief

CITRON, HARRY

Res. 648 Lefferts Ave.
Bus. Millinery Supplies — 58 W. 39 St.
Married
Proposed by Samuel Lehman

COHEN, SAMUEL R.

Res. 455 Schenectady Ave.
Bus. Worsteds — 229 W. 36 St.
Married
Proposed by Abe Mann

EPSTEIN, M. BOB

Res. 701 Montgomery St.
Bus. Mgr. — 56-27 Myrtle Ave.
Married
Proposed by Mr. and Mrs. I. Wiener

EPSTEIN, JACOB

Res. 777 St. Marks Ave.
Bus. Typewriter Supplies
Married
Proposed by George Dubrow

FELDMAN, ISIDORE

Res. 455 Schenectady Ave.
Bus. C.P.A. — 25 W. 43 St.
Married
Proposed by Abe Mann

FETNER, JACK

Res. 775 Linden Blvd.
Bus. Lumber — 1205 Rockaway Ave.
Married
Proposed by Abe Mann

FORST, EMANUEL

Res. 916 Carroll St.
Bus. 277 Broadway, N. Y. C.
Married
Proposed by George A. Shapiro

FRIED, DR. HARRY

Res. 1594 Carroll St.
Bus. Physician — Same
Married
Proposed by Mrs. Hyman Fried

GOLDSMITH, MURRAY

Res. 270 Empire Blvd.
Bus. Display — 361 Stagg St.
Married
Proposed by Isadore Lowenfeld

GRANVILLE, THEODORE

Res. 1108 Dean St.
Bus. Textiles — 1412 Broadway
Single
Proposed by Henry H. Gross

GREENSPAN, DR. MAX

Res. 201 Eastern Parkway
Bus. Dentist — 5 E. 57 St.
Married
Proposed by Irving Rosenwasser, Joseph Shapiro

HOROWITZ, DR. FELIX

Res. 223 Lenox Rd.
Bus. Physician — Same
Married
Proposed by Sol Horowitz, Irving S. Horowitz

KABRAM, SAUL

Res. 447 Crown St.
Bus. Restaurant Equipment — 257 Bowery, N. Y. C.
Married
Proposed by Irving Kabram

KASLOFF, BENJAMIN B.

Res. 304 Montgomery St.
Bus. Lawyer — 277 Broadway
Married
Proposed by Samuel Lehman

KLARISTENFELD, HARRY

Res. 1411 Carroll St.
Bus. Mfg. — 545 Broadway
Married
Proposed by Maurice Weintraub

KLEIN, MRS. BEATRICE N.

Res. 74 Sterling Pl.
Proposed by Mrs. Rose Wiener

LACK, DR. CYRUS

Res. 1464 President St.
Bus. Physician — Same
Married
Proposed by Dr. Julius Dan

LEFF, BENJAMIN

Res. 1580 St. Johns Pl.
Bus. Engineer — 120 Wall St.
Single
Proposed by Abe Mann

LEIFER, DR. AARON

Res. 41 Eastern Parkway
Bus. Physician — Same
Married
Proposed by Dr. I. H. Levinthal, Dr. L. Bernstein

LEVY, SIDNEY S.

Res. 781 Eastern Parkway
Bus. Undergarments — 519 Broadway
Married
Proposed by M. Goldberg, D. Tanenbaum

LITWIN, FRANK

Res. 455 Schenectady Ave.
Bus. C.P.A. — 25 W. 43 St., N. Y. C.
Married
Proposed by Abe Mann

LITWIN, SAM

Res. 585 Barbey St.
Bus. Dress Trimmings — 415 W. 28 St.
Married
Proposed by Abe Mann

MARVIN, ANTHONY

Res. 181 Hawthorne St.
Bus. Radio Broadcasting — 485 Madison Ave.
Married
Proposed by Mr. and Mrs. I. Wiener

MASIN, MURRAY

Res. 576 Montgomery St.
Bus. Watches — 15 Maiden Lane
Married
Proposed by Saul S. Abelov

MATTIKOW, DR. BERNARD

Res. 1281 Eastern Parkway
Bus. Physician — Same
Married
Proposed by Isaac Schrier

MORSE, BARNEY

Res. 377 Montgomery St.
Bus. 18 W. 33 St., N. Y. C.
Married
Proposed by Frank Schaeffer

NACHIMIAS, VITALIS

Res. 201 Eastern Parkway
Bus. 100 Hudson St.
Married
Proposed by Charles Dilbert

NITZKIN, SIMON M.

Res. 1730 Carroll St.
 Bus. Drugs — 237 Utica Ave.
 Married
Proposed by Abe Mann

PAUL, HARRY J.

Res. 336 New York Ave.
 Bus. Art Photography — Same
 Married
Proposed by Dr. Max Goldstein

RABINOWITZ, DR. HARRIS M.

Res. 770 St. Marks Ave.
 Bus. Physician — 789 St. Marks Ave.
 Married
Proposed by Samuel Greenblatt

REAGER, ABRAHAM

Res. 864 Nostrand Ave.
 Bus. Board of Transportation
 Married
*Proposed by Abraham Ginsburg,
 Abe Mann*

REBHUN, KALMAN

Res. 1030 Park Place
 Bus. Retired
 Married
*Proposed by Abraham Ginsburg,
 Louis Albert*

ROTHMAN, MRS. ANNA

Res. 1274 St. Johns Pl.
 Bus. Same

SCHWARTZ, ABE

Res. 1566 Carroll St.
 Bus. Lumber — 191 Chrystie St.
 Married
Proposed by Dr. Wm. Douglas

SEIDERMAN, DAVID

Res. 1025 St. Johns Pl.
 Married
*Proposed by Abe Ginsburg,
 Jacob S. Doner*

SHAPIRO, EPHRAIM F.

Res. 424 Albany Ave.
 Bus. Bklyn. Navy Yard
 Married

SHARKLY, ALEXANDER

Res. 135 Eastern Parkway
 Married
Proposed by Reuben Bruck

SIMON, VICTOR W.

Res. 135 Eastern Parkway
 Bus. Paper Products—776 Bergen St.
 Married
Proposed by Frank Schaeffer

SIMSON, ADOLF

Res. 733 Lenox Rd.
 Bus. Importer — 39 Ainslie St.
 Married
*Proposed by Max Simson,
 Joseph Goldstein*

SLANGER, DR. ALEXANDER

Res. 1302 Carroll St.
 Bus. Physician — Same
 Married
Proposed by Benj. Wisner, Dr. H. Kaiser

SPIEGEL, PAUL

Res. 901 Washington Ave.
 Bus. Toilet Goods—240 Madison Ave.
 Married
Proposed by David Spiegel

SWIRNOW, IRVING

Res. 637 Empire Blvd.
 Bus. Sptg. Goods — 76—9th Ave.
 Married
*Proposed by Herman Raabin,
 Jos. Jevy, Jr.*

WARREN, HENRY

Res. 899 Montgomery St.
 Bus. Mfg. — 90 Grand St., N. Y. C.
 Married
Proposed by Abe Mann

ZALDIN, DR. SAMUEL

Res. 670 Eastern Parkway
 Bus. Physician — Same
 Married
Proposed by Dr. Kasnitz

The following have applied for re-instatement in the Brooklyn Jewish Center:

LOUIS GREENFIELD

Res. 789 MacDonough St.
 Bus. Mfg. Rayon Underwear — 1636 Broadway
 Married
Proposed by Mr. Marcus

GROSS, HARRY L.

Res. 643 Empire Blvd.
 Bus. Jewelers — 14 Main St., Hempstead
 Married
Proposed by Jos. M. Schwartz

INKELES, SAMUEL

Res. 17 Balfour Pl.
 Bus. Grocers — 417 Ditmas Ave.
 Married
Proposed by Joseph Goldberg

NEMEROV, WM. T.

Res. 135 Eastern Parkway
 Bus. Mfg. Coats and Suits — 205 W. 39 St.
 Married
Proposed by Nathan D. Shapiro

SOHMER, MAX

Res. 186 E. 38 St.
 Bus. Brokers — 17 Battery Pl.
 Single
Proposed by Norman Goldberger

MAURICE BERNHARDT,

Chairman, Membership Committee
 [Late applications on page 22]

HONOR ROLL

The following is an additional list of members, sons and grandsons of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.

⊙

Fay, Felix, Pvt.
 Koplik, Benjamin S., PFC
 Krauss, Sidney, Capt.
 Levin, David, Pvt.
 Reager, I., Cpl.
 Rogoff, Aaron C., PFC
 Rosenfeld, G. I., Pvt.
 Smerling, Harold

⊙

The following is a list of promotions in rank:

Dilbert, Bernard, Sgt.
 Glazer, Hyman, Ensign
 Hurwitz, Nathaniel H., Lt. J.G.
 Jaffe, Albert, Ensign
 Lieberman, Bernard, Cpl.
 Pressner, Bernard, Sgt.
 Sorscher, Solomon, Cpl.
 Tabor, Bernard, Cpl.

⊙

HEBREW ART PROJECTS IN AMERICA

[Continued from page 12]

well as original Hebrew content. It has also succeeded in interesting some leaders of our community at large, who are helpful in advancing the total program, and serve as members of an executive committee. It has trained and directed scores of participants in the Hebrew Youth Movement art groups, who undoubtedly will bring their training to bear in all their future spheres of influence. In addition, the artistic interests of many young Jewish artists have been directed into the Hebrew field. Above all, many new forms of Hebrew creativity have been explored, not the least of which is the introduction and application of the Biblical folk custom of *Bikkurim*, an annual concert, at which the creative fruits of the season's work are brought to the "Temple of Hebrew Art."

The climax of six years of planning

was reached recently when, for the first time in the history of the Hebrew Movement in America, the message of the Hebraic Arts was brought to the attention of the masses of non-Hebrew-speaking Jews. At this "audition evening," the Committee's art groups presented excerpts from their repertoires that might be used by local organizations in their cultural endeavors. The inaugural presentation before so representative an audience may well mark the real *beresbit* of a Hebrew Arts movement in America.

The responsive chord which was struck in the hearts of this select audience of educational and cultural leaders in New York (apparent in the written comments and suggestions received) encourages the Committee to publish plans for a more permanent Hebrew Arts structure. The Hebrew Arts Committee, dedicated to

the cause of a vital Hebrew Arts movement in America, seeks to concretize its long-term aims in the following projects:

A) The creation of a school for the Hebrew Arts.

B) The training and situating of professional art groups.

C) Development of the Arts as an instrument of the Hebrew Movement.

D) Extension Activities in non-Hebraic circles.

E) Arts Library.

F) The organization of the scattered audience for Hebrew creativity.

— From *The Reconstructionist*

ALBERT EINSTEIN LODGE

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THE DOOM OF DENMARK'S JEWRY

[Continued from page 7]

tury nearly all Jews lived in the capital except for those few who formed a congregation at Randers, a seaport in North-eastern Jutland.

It would require a full page to list the names of all important Jews of Denmark. Internationally known, besides the half-Jew Bohr, is the late critic Georg Morris Cohen Brandes. His brother, Carl Edvard Brandes, was a noted journalist and progressive politician who served twice as minister of finance. The physician Ludvig Israel Brandes founded a home for the incurable and aged and a mutual benefit society for women manual workers. While the critic Brandes had only superficial relations with Jewish life (he was a typical representative of over-assimilated Danish Jewry), Meir Aaron Goldschmidt devoted several novels to the study of the Jewish psychology. Almost a dozen Jews served in the Danish parliament, among them Herman Trier,

who was president of the Folketing (Lower House), and subsequently vice-president of the Landsting (Upper House). Joseph Michaelsen organized the Danish mail service; Christian Julius de Menza, of partly Jewish descent, was commander-in-chief of the Danish Army in the war of 1864.

The contributions of Danish Jewry to Jewish life and letters were far less conspicuous, with the exception of the activities of their chief rabbi, David Jacob Simonsen (1853-1932). Rabbi Simonsen was an outstanding Orientalist who presented his huge library, comprising more than 100,000 volumes, to the Royal Library in Copenhagen. Among the treasures of the Bibliotheca Simonseniana are several incunabula, many old hand-written responsa and an almost complete edition of the thirty volumes of the first purely Jewish periodical, *Peri Ez Hayim*, published at Amsterdam in the early eighteenth century.

MAX REINHARDT IS SEVENTY

[Continued from page 12]

snobs, to the masses longing for beauty, that was the historical triumph of Reinhardt.

Reinhardt directed simultaneously the huge Grosses Schauspielhaus, originally a Berlin circus, where, according to his antagonists, he "Barnumized" the classics, and the tiny Kammerspiele, where he presented poetical or highly sophisticated modern plays. Time and again he declared that the intimate theater (like Vienna's Theater in der Josefstadt) remained his preference even though, regrettably, the public preferred his sensational circus performances. Many poets praised his penetrating intellect, his profound understanding of the dramatist's aims. Richard Beer-Hofmann, whose verse plays, "The Count of Charolais" and "Jacob's Dream," he produced, were among these. He is now a refugee in this country. Beer-Hofmann once called Reinhardt "an administrator who is determined to carry out not only the poet's last will, but his wishes from first to last, and to translate the poetic vision into a stage vision, so that not only none of the spiritual effects are lost, and it gains a

new and surprising illumination."

Reinhardt did not spoil the actor but coaxed out of him his best qualities: "He does not prepare for the actor a warm or a cold showerbath or massage," wrote Beer-Hofmann, "for each of his rehearsals is like a steam-bath in which the actor goes from one to the other, complains often about his treatment, but at the end leaves the bath with the feeling that he has become a new man." Over a half million people are estimated to have appeared in his productions, among them many Jewish-born actors and actresses, like Oskar Beregi, Elisabeth Bergner, Ernst Deutsch, Grete Mosheim, Max Palenberg and Lia Rosen, some of whom are now active in this country. He was aided by the dramatists Efraim Frisch, Felix Hollaender, Kurt Pinthus and Berthold Viertel, the musicians Leo Blech, Oskar Fried, Selmar Meyrowitz, Mischa Spoliansky and Kurt Weill, the artists Emil Orlik and Oskar Strand, to mention the most outstanding of his Jewish collaborators. Among the modern authors whose works he produced were Ferdinand Bruckner, Ludwig Fulda, Paul Kornfeld,

Frantisek Langer, Carl Sternheim, Ernst Toller, Arnold Zweig, and several Yiddish playwrights like Sholem Asch and Ossip Dymow. However, in sharp contrast to that other famous German producer, Leopold Jessner (now in California) who was very active in behalf of his fellow-Jews, Reinhardt showed no interests in Jewish affairs. He is married to the excellent non-Jewish actress, Helene Thiemig.

In this country Reinhardt is known chiefly for his intriguing productions of "The Miracle," "Everyman" and "The Eternal Road" (Werfel's Biblical pageant), for his questionable film version of "A Midsummernight's Dream," and for his immensely successful Broadway venture, "Rosalinda" (Johann Strauss' "Die Fledermaus"). Directing now a dramatic workshop in Hollywood, the septuagenarian producer is able to tell his American pupils about the heyday of Austrian culture when the theater was neither a complacent pastime nor a flourishing industry, but an animating center around which all intellectual life revolved.

LATE CENTER NEWS

Application for Membership

RAEDER, ARTHUR

Res. 615 Eastern Parkway

Bus. Dentist — Same

Married

Proposed by Benj. Markowe,
Louis Kotimsky

Applications for Reinstatement

FARBER, DR. DAVID

Res. 865 Eastern Parkway

Bus. Physician — Same

Married

Proposed by Dr. Harry Katz,
Dr. Chas. Windwer

KATLOWITZ, HARRY

Res. 1145 President St.

Bus. Dresses — 210 W. 50 St.

Married

Proposed by Abraham Katlowitz

Congratulations

WE extend our heartiest congratulations and best wishes to Mr. and Mrs. Samuel Reich of 441 Crown Street upon the engagement of their daughter, Frances Barbara, to Mr. Mortimer Messer of Middle Village, L. I.

100 YEARS OF B'NAI B'RITH

[Continued from page 7]

To a very large degree, this has been due to the brilliant leadership of Dr. Abraham L. Sachar. He is most fortunately and particularly fitted for the duties he has so splendidly performed. An historian of note, steeped in the traditions of Jewish learning and history, a teacher of the widest perspective, he is at the same time endowed with a catholicity of human contact which has endeared him to the vast army of B'nai B'rith affiliates, young and old. Rarely does a man succeed in embodying or personalizing in himself a tremendous organization. Of Dr. Sachar it can in truth be said that when one thinks of Hillel, one thinks of Sachar, and when one thinks of Sachar one entertains the highest hopes for Hillel. The Jewish community is called upon to support, with varying degrees of generosity, a number of movements and programs, all important and all valuable. Among them, Hillel ranks high, if not first, in the fact that it is constructing a reservoir of leadership, and at the same time filling that reservoir with the precious fructifying material of the future, without which the future would be barren and sterile indeed.

☆ ☆ ☆

PALESTINE today looms large on the horizon of Jewish thought and discussion. Whether the attitude is one of Zionist loyalty, non-Zionist examination or even anti-Zionist opposition, the fact is that all Jews in this hour, must, if they are at all conscious of Jewish needs, be thinking about Palestine. In many ways and for many years B'nai B'rith has been *doing* for and on behalf of Palestine. As early as 1865, B'nai B'rith contributed \$4,500 to an anti-cholera program in Palestine. In Palestine itself, there exist at least three colonies built by the B'nai B'rith of that country. Libraries, refugee hostels and a teachers' college are also the result of Palestinian B'nai B'rith labors. The Hebrew University has benefited by the liberality of American B'nai B'rith in the form of fellowships. In 1936, American B'nai B'rith contributed \$100,000 to the Jewish National Fund for the purpose of land purchase, and in 1941, a further gift was made in the sponsorship of the Henry Monsky Colony in Eretz Israel. B'nai B'rith and A. Z. A. have gladly

given \$23,000 to Hadassah's Youth Aliyah. The herculean work of B'nai B'rith in behalf of the United Jewish Appeal has been repeatedly recognized by the leaders of the Appeal. Every restrictive act of the British Colonial Office in the exercise of the Mandate has met with the opposition of B'nai B'rith, and it has on more than one occasion protested to the British Government and simultaneously invoked the assistance of our Administration. Dr. Chaim Weitzman, speaking of B'nai B'rith's interest in the reconstruction of Palestine has said that "it is an interest and support that is almost as old as B'nai B'rith."

There is a widespread realization that the recent American Jewish Conference became a possibility only through the sponsorship of B'nai B'rith and the energy, tact and leadership of its president, Henry Monsky. Gratefully, we are able to say that at the close of its first century of dedication to Jewish interests and the well-being of humanity, B'nai B'rith stands in the forefront of those organizations which in corporate form and through their individual members constitute the armies of peace which fight for the reconstruction of the Jewish National Homeland.

The beginning of B'nai B'rith's second century of dedication and devotion finds the world embroiled and embattled. It is a situation bitter enough, but not hopeless. The worst and basest in human nature and in the conduct of human relationships at the same time serves as a background, albeit a black one, for some of the finest examples of human nobility, idealism and sacrifice. We can have no doubt of the outcome, for while the sceptic says that God fights on the side of the heaviest artillery, history proves that there is a constant factor of right in the quadratic equations of each generation's story. In this fifth decade of the twentieth century, B'nai B'rith begins the first decade of its second century. We are hopeful — indeed we are confident — that the historian who in 2043 will write the story of B'nai B'rith will find then, as we have found now, a record replete with achievement in which all men of good will may take a just pride and find a hopeful augury for the future.

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The Brooklyn Jewish Center Review

November 1943

Turning the Clock Back on Reform Judaism

By DR. ISRAEL H. LEVINTHAL

Saul Tchernichovski—Rebel Poet

By JACOB S. MINKIN

The Drama of the Conference

By LOUIS LIPSKY

Germany's Tragic Jew

By ALFRED WERNER

The Remarkable History of the French Jews—PART II

By MABEL LYON

News of the Month

CENTER BULLETIN BOARD

OPENING FORUM LECTURE OF THE SEASON

Monday Evening, December 6, 1943

QUENTIN REYNOLDS

Ace War Correspondent; Author of "London Diary," "The Wounded Don't Cry," "Only Stars Are Neutral," etc. He has just returned from a trip that took him to the Russian, North African and Italian fronts.

Subject:

"Front Line News Experiences in Russia and Italy"

December 13th

HARRY HERSHFIELD

Columnist, Radio Commentator, Cartoonist and Humorist

Subject:

"Humor and Reactions in General"

December 20th

WALDO FRANK

Novelist, Essayist, Critic, Historian, Lecturer; Authority on South America

Subject:

"Why We Must Know Other Americas"

Monday Evening, December 27th

Symposium on
"Racial Prejudice"

MAURICE SAMUEL

Brilliant Author, Lecturer, Translator and Zionist Leader; Author of "You Gentiles," "The Great Hatred," "The World of Sholom Aleichem," etc.

and

DR. A. CLAYTON POWELL, Jr.

Councilman of the City of New York, Pastor of the Abyssinian Church, Editor and Co-Publisher of "People's Committee."

ADMISSION to Reynolds Lecture: Center members, free; non-members, 55¢ incl. tax. Hershfield Lecture: 30¢ to Center members and 55¢ to non-members, incl. tax. The remaining lectures will be free to members. A charge of 30¢ (incl. tax) will be made to non-members.

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BROOKLYN JEWISH CENTER REVIEW

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No. 12

TURNING THE CLOCK BACK ON REFORM JUDAISM

THE various Jewish news agencies have recently reported at great length a most interesting phenomenon in Jewish religious life in America. A Reform Temple in one of the cities in Texas is taking the lead in a counter-revolution in the Reform movement. It appears that the leaders of this Temple are very much concerned about the trend, both in the Reform Rabbinate and in the laity, towards a return to Jewish values, to Jewish ritual and ceremonial, to the Hebrew language and to a love for Palestine. And they are up in arms against what they term a betrayal of Reform Judaism.

This Texas congregation has passed a number of resolutions in which they give vehement expression to their "Jewish" views. They protest against the Central Conference of American Rabbis — the national organization of Reform Rabbis in America — because these Rabbis are becoming more interested in Palestine, because they took part with their fellow-Jews in the American Jewish Conference, because in their new revised prayer book and hymnal they included the *Hatikvah*, and because they frequently plead for a return to Jewish ceremonial.

They protest, also, against the Union of American Hebrew Congregations — the national lay organization of Reform Jewry — for permitting themselves to be influenced in their religious thinking and Jewish action by these misguided Rabbis, for preferring the term "liberal" instead of the term "Reform," for joining with their Rabbis in taking part in the American Jewish Conference, and for having accepted in large measure the philosophy of Zionism. They protest, in emphatic fashion, that the Jews are not a race, not a nationality, not a people, but only a religious community.

And they protest, too, against the He-

brew Union College in Cincinnati, the training college for the Reform Rabbinate, because this institution teaches too much Hebrew — an unnecessary waste of time — and because it admits as students young men who come from orthodox and conservative Jewish homes, thus polluting, as it were, the religious atmosphere in the Reform Temples.

To be thoroughly consistent with their protest, they have passed a resolution making it a rule that no one can become a member of their Temple unless he signs a pledge accepting their interpretation of American Reform Judaism and unless he agrees that he will not, *chas v'shkol*, become contaminated by the views of those who preach a new kind of Reform — a love for the old values in Jewish life. To protect themselves further, applicants for Temple membership must state what their religious affiliations have been for the last five years, and whether they have had any connection with orthodox or conservative religious groups. These Texas people mean business. They are not going to take a chance in admitting as a member a Jew who might influence them to become more Jewish in their religious thought or practice. They should really — and perhaps they will — organize a sort of Gestapo to watch their members lest they be discovered including a Hebrew word in their prayers or observing an old Hebraic ritual.

By a peculiar ironic fate, the new Rabbi whom they recently elected happens to come from an old-fashioned orthodox Russian home, his father having been a *chazan* in an orthodox *shule*. How these Reformers will react when they learn this horrible truth, Heaven alone knows.

It is hardly necessary to comment on this phenomenon. If it were not that we are living in such critical days such an

incident might arouse a hearty laugh among all of us. As it is, it is a tragic comedy. Here is a group of Jews who have not learned anything in the last few decades. They are still living in Germany in those days of childish naïveté of almost a century ago, when Reform was founded. They forget, however, that the very basis of Reform was continuous growth and development. Because that growth and development are leading the thinking element in Reform back to the classic Jewish ideals, these "stand-patters" want to turn the clock back to the days when Reform was born, disregarding all the errors and mistakes which the leaders of Reform today recognize and want to remedy.

It would require the service of a noted psychiatrist to study the minds of these Jews, to learn the reason for an inferiority complex which gives them that constant dread of being themselves, to learn the cause for their self-hate, which makes them see only ugliness in all those things in which people of other nationalities see only beauty. They want to break away from the Jewish people. As far as we are concerned, we can and would gladly let them go. They are no asset to our faith or to us. But the world will not let them break away. Despite all their protestations, the world insists on regarding them as Jews. That is the greatest tragedy. *Al korchoch ato chai*, "You are compelled to remain as Jews!"

Pierre Van Paassen, in his new book, "The Forgotten Ally," calls these Jews "Circumcized Unitarians." It is an excellent designation. Certain it is, they are not real Jews.

— ISRAEL H. LEVINTHAL

Our Own Isolationists

THE American Jewish Committee, which appeared willing to subscribe to the principle of democratic or-

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ganization in Jewish life by forming part of the American Jewish Conference, has withdrawn from that body. This action was decided through its Executive Committee and not by its membership.

The action of the Committee has had wide repercussions unfavorable to it. Important national organizations as well as noted Jewish leaders have vigorously denounced the Committee, and some organizations have withdrawn from it. Among the condemnations a statement published in *The New Palestine*, organ of the Zionist Organization of America, well expresses the feelings of the great majority of Jews. One sharp paragraph observes:

"Unperturbed by the intra-national bickering which so unfortunately disrupted the French leadership outside of France, and the same kind of quarreling which threatens to turn Yugoslavia into a battlefield between the two factions, the gentlemen of the American Jewish Committee seem to be of the opinion that unity is a luxury which the Jews can ill afford to enjoy. Every important group and element in American Jewish life is affiliated with the American Jewish Conference, but the Committee has chosen to isolate itself from the community. Theirs is a self-imposed *cherem*, and surely they have, by their action, earned the right to the epithet 'isolationist' in the widest sense of the term."

There can be no doubt, however, that eventually an enlightened public opinion will make the Committee realize the enormity of its offense and lead it to a recantation of its action. — L. J. G.

Religious Cooperation for World Peace

A SIGNIFICANT and progressive pronouncement of fundamental principles to govern the reconstruction of the world after the war has been jointly issued by the three major faiths. The Federal Council of the Churches of Christ in America, the Catholic Church, and the Synagogue Council of America have, in unison, presented a platform which declares in substance that the postwar provisions for peace and justice shall declare the supremacy of the moral law for world society, assure the rights of all individuals, protect the

"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

I WANT to continue what I began in my last month's column, to convey to the readers of the *Review* some of the sentiments expressed by our members and sons of members serving in the armed forces through their letters to me during the past Holiday season. As I have already noted, all of them recognize the strong tie which binds them to our Center. Pvt. Louis Seeger, from Camp Shelby, Miss., emphasized this thought when he wrote:

"I was more than pleased to receive your letter of New Year's greeting and good wishes on my first Rosh Hashonah and Yom Kippur away from home. That note carried more cheer than you can imagine, if only for the reminiscences it stirred up . . . As far back as I can remember, the Center has held together the only community I knew — the Center and you. And it made me feel warm inside to think how much your little message must have meant to the boys — less fortunate than I — who are scattered around the world, in Italy, in Africa, the Pacific, and God knows where. They were still held together by the Center they grew up in."

Pvt. Melvin D. Leff, from Kessler Field, Miss., wrote in the same vein. After telling us of the preparations that the Camp was making for the Holiday services he added: "However, there is no substitute for the Brooklyn Jewish Center, and when you are away from it you

realize it all the more."

Seymour Mines, in the U. S. Air Force, in Baer Field, Ft. Wayne, Indiana, told us what, I am sure, is in the hearts of all our men in the service. "With the approach of the High Holy Days," he wrote, "the distance to home becomes more accentuated. Your letter, however, reminds me that no matter how far it is, in spirit it is near by. To me the holidays will always symbolize closeness to family, friends and race. To the world I think it will serve as a symbol of freedom for all peoples, for all times. They who will destroy that freedom must inevitably meet with destruction. I am proud to be a part of the forces aiming to achieve this end. I am especially proud to be a member of that people who symbolize the objectives of the war."

Nearly everyone wrote in gratitude of the hospitality accorded to them by the Jewish communities in their localities, and also paid high tributes to the work of the Jewish Welfare Board in their behalf. Cpl. Sol Sorcher, from Desert Training Center in California, told us: "The Jews in Los Angeles treated the Jewish soldiers to such fine hospitality on Rosh Hashonah that it will take a long time for us to forget their kindness. It was such a grand feeling to eat several Jewish meals and to sleep in a civilian home. By the way, the Fairfax Jewish Community Center made all the arrangements for us."

[Continued on page 20]

rights of weak, oppressed, and colonial peoples and also of minorities, organize international machinery with adequate sanctions to maintain peace, develop international economic co-operation, and assure a just social order within each country.

It is, of course, not novel for the leaders of these three religious groups to assert lofty, ethical principles in behalf of the afflicted and the weak as well as in furtherance of a wholesome social system. It is, however, of considerable importance that these great bodies have determined on a course of co-operation in

the promulgation of fundamental social objectives.

Many details will certainly have to be incorporated in the proposals now made. Vast implementing will be necessary. The beginning, however, is most hopeful and helpful.

With continued joint action by these religious bodies, the world must find itself considerably aided in its efforts to reach a just and enduring solution of its problems. Spiritual devotion will be deepened to the extent that such action is perpetuated and strengthened.

— L. L.

SAUL TCHERNICHOVSKI—REBEL POET

By JACOB S. MINKIN

SAUL TCHERNICHOVSKI, the Hebrew poet who died recently in Palestine at the age of sixty-eight, was a striking and, in many respects, a unique figure in modern Hebrew literature. While in popularity he did not compare with Bialik, his admirers, notably Klausner, gave him an even higher rank — that of the most gifted and original poetic genius to have arisen in Israel since the poets of the Bible. If any kinship to him is to be established, one is to look for it not in Hebrew alone, but in general literature, in poets like Shelley, Byron, Heine and Pushkin.

Saul Tchernichovski was a poet who wrote in Hebrew; to him the ancient language disclosed its most alluring charms, although he might have been much more at home in any of the half-dozen European languages which he mastered. His language was the language of the Bible, but his inspiration came from other sources. Although he wrote with the fervor and conviction of a Jew, his appeal was to a much wider audience. His muse was not of Zion but of Parnassus; his idioms were the idioms of Sinai, but his vision came from other directions. He was steeped in the classical tradition of Greece rather than in the poetry of Gabirol, Halevi and their more recent successors. Like Goethe, whom he in many respects resembled, he might have been styled — as in truth he was — "The Great Pagan" because of his coquetry with heathen gods. Although there is no lack of recognition in his poetry of the exalted ethical outlook of the ancient Hebrew Prophets, he was not insensitive to the lure of the "False Prophets."

He lived almost alone among his Hebrew brother poets, for his message was incredibly strange and foreign. It was as if he came from another region, as if he

spoke a language not comprehensible to his blood-brothers. Time and again he wondered whether he had not come too soon and whether his labor was not in vain. While the Jewish poets of his generation spoke of *Galut* and the ghetto and wedded their lyre to the death-pains of their stricken and martyred people, his muse dwelt voluptuously on fields of rippling grain, on staring sunflowers and gleaming landscapes. There was not in him the ghetto *schmerz*; it seemed as if he did not feel its bitterness. The world had no darkness for him, no pangs of suffering, no regret, no remorse, no grief, no sorrow, no disappointment. He was the poet of the undefeated, unvanquished, unbeaten. His sky was always blue, his earth always green, his life always gay. He saw everywhere roses, roses, roses . . .

The God of his fathers is a stern God, dealing out punishment and inflicting pain upon the unrighteous. He is also a jealous God who brooks no rivalry, no competition, no partnership in his lonely abode. Tchernichovski's god is a gay and jolly deity, a god of life and love and song, as comely as spring, as fragrant as flowers, who neither wearies nor moans, nor scolds, nor lays shackles about the soul. It is thus that the youthful poet, despairing of finding light and happiness in the God of his fathers, treads his way to Olympus and composes songs to Apollo.

There is a wide chasm between the outlook of Tchernichovski and that of his people. Many pages of their history are taken up with their struggle against strange gods and alien worship. That struggle became particularly keen when Greece appeared on the scene. But the secular-minded poet chose Olympus rather than Sinai, Zeus and Apollo rather than Jehovah. He even sang songs to Bel and Astarte, the very heathen deities the Jewish Bible so vehemently denounced. In a poem of extraordinary power and insight, "The Death of Tammuz," the poet pays glowing tribute to the Babylonian goddess of vegetation, in contrast to Ezekiel, who, in disgust, brands the Tammuz cult an "abomination." With an irrepressibly light and joyous heart he calls for mystic dances in the woods, in the dales, in the groves, beckoning, like the old pagans, to Tammuz, the bright,

the living, the wonderful, to come back. For with her death, joy and freedom — the whole pagan world of wonder — had passed out, and the days to come would be "days of cloud, eclipse of the soul, and autumn without end."

By universal opinion, the Torah is the rock on which Judaism is founded; but Tchernichovski pays it scant respect. To him, it seems, its commands and precepts chained and fettered the Jew and drained him of what strength and lust of living there was in him. There were rebels against Judaism and the Torah before — Elisha ben Abuyah among the ancients and da Costa, Spinoza, and Heine among the moderns, to mention but a few. In a former generation, J. L. Gordon expressed himself strongly against the glorification of the primacy of the spirit. But none of them was as bold and audacious as Tchernichovski. They merely scratched the surface, while he shook the whole edifice. He called for a reconsideration of the traditional Jewish values, for a complete change of regimen in Jewish life. He did not hate Judaism, but wanted it altered, modified, adjusted to the world in which the Jew and Judaism live. A new message was to be spoken to a people immersed in old and outlived traditions, and Tchernichovski proclaimed it. His cry seems to be, "Away from the Wailing Wall with its gloomy past to a future that is bright with God's original gifts of life and beauty and power." His own generation appreciated but poorly the gift the poet had brought it, and dismissed him with such names as Helene, pagan, foreign plant, pre-Torah Jew, and the like. But in the meantime, new life, a new race of Jews, sprang up in Palestine, men strong and confident, worthy of their great past, who look to Tchernichovski as their spiritual godfather and bless the name so long derided and misunderstood.

Tchernichovski never reached the stature of Bialik as a Jewish national poet. The *metier* of one was not the rule of the other. They lived in two different milieus. They can no more be compared than can be compared Rabbi Akiba and Bar Cochba, Ahad Haam and Berdichevski. What one affirmed the other denied,

Saul Tchernichovski died from a heart attack at Katamon, a suburb of Jerusalem, where he went to spend Succoth. In accordance with his will, he was buried in the Old Cemetery in Tel Aviv by the side of that other great Hebrew poet, Chaim Nachman Bialik. The funeral was arranged by the Jewish National Council of Palestine, and the body was escorted by delegations representing all the national Jewish organizations and institutions.

what was sacred to one was superstition to the other. They lived in the same town, moved in the same company, began their literary careers almost in the same year, and in their death, occupy adjoining graves; but no two poets were more widely contrasted. One was the poet of the past, the other was the bard of the future; one glorified tradition and sang the song of the Bet Hamidrash and the Talmud student, the other showed meagre reverence for tradition and his song was the song of the Dawn; one crowded his pages with memories of pain, struggle and tears, the other chanted,

Life is round me, light is round me,
Magic songs and songs of glee,
Melodies from Eden's garden,
Songs of the prisoner set free.

Lovers of Bialik will do well not to touch Tchernichovski, for they will miss in him many of the things which made the former so well-beloved. Unlike Bialik, he was not a lover of the ghetto; he hated its gloom and squalor, and found its atmosphere dull and boring, its message without meaning, its appeal without power, its lament without glamour, its claim without justice. Indeed, his fiercest anger and most ringing protest were aroused by it. Instead of saving and preserving the Jew, the ghetto dwarfed and crippled him and made him a subject unfit for life. What could be more eloquent with anger and protest than the lines in his Chanukah poem?

Over the housetops on the wings of
the wind
Hover dark hosts — the shadows of
the night,
Lifeless and still, that were a mighty
band.
Staring with sockets that were an-
guished eyes:
Lo! These are the Maccabees! These
heaps of bones,
These shriveled hands, these blood-
less arteries,
These blighted brains—'tis a miracle
they live,
Who live and live not, aged ere
their time —
Sans strength or power, but with
craven cowardice
Bent double like a willow o'er the
brook,
They have not seen God's light . . .
Was it a pose, was it an affectation?

Did Saul Tchernichovski merely aim to surprise and shock his readers with a rebelliousness which, deeply, inwardly, he himself did not feel? The barest outline of the life, education and experience of this "erratic" genius will suggest the answer.

Saul Tchernichovski stands alone among the Hebrew poets in that, at his birth, in his childhood, in the whole circumstance of his life, he did not feel the chains of the ghetto. There were no ties or bonds with the past in his life — no pangs of hunger, no dark streets and crooked lanes, no dismal cheder with the sting of a melamed's whip upon his back, no tyranny of fanatic and despotic parents to rule and circumscribe his life. He also stands alone in that he was born in a rural world, with clear skies, "golden fields," and nature embellished with beauty and melody.

HAKOFOTH

By SAUL TCHERNICHOVSKI

Translated by HARRY H. FEIN

THERE'S crowding in the house of
prayer,

There's light and warmth a-glowing;
And filled it is from mouth to mouth,
All sections overflowing.
From time to time augments the noise,
Against old men are crowding boys,
They even swamp the east-wall.

Young girls and women stand penned-up,
Each chair and bench invading,
With turbans, kerchiefs of all sorts,
And Sabbath clothes parading . . .
"Come, Cantor, start!" a voice rings
clear,
Judeans captivating.

The vanguard marches leisurely,
In rhythmic measure pacing,
Each youth with flag whose gilded crown
An apple red is gracing.
They raise their flags, they raise them
loft,
And sister calls to brother soft,
And brother calls to sister.

The Cantor comes. Behind him trail
The elders, their hands clapping,
With Torah scrolls upon their arms,
Encased in 'broidered wrapping.

He was born in the year 1875 in a small village in the Crimea, the same Crimea now flowing with so much blood. Village life ran in the tradition of his family, and many of his forebears knew no other associations than primitive nature and the primitive humanity of their surroundings. It was a refreshing and healthy life which gave the poet the strong and massive frame that made him so striking and impressive a figure to behold. There is no tragedy in his childhood memories, the tragedy that tinged the early impressions of other Hebrew poets with ugliness, poverty and bitterness. He roamed the woods and the wide steppes of his native place in search of birds and flowers. He was full of play and pranks, and his playmates were mostly children of peasant folks. There was little anti-Semitism in this country life, at least none that the future poet

On gilded crowns bright, manifold
The tiny tinkling bells of gold
Are ringing and are jingling.

The Cantor comes, the Cantor chants,
The choir raise their voices;
The treasurer and deacon sing,
The crown joins and rejoices:
Tra, ra, ra, ra and bim, bim, bom —
Both young and old are frolicsome,
The rabbi's no exception.

The Torah-bearers slowly tread
Through crowds exultant, thronging,
Who seize them and kiss ardently
The Torahs with great longing.
"God grant you life this coming year!" —
"Peace be with you, abundant cheer!" —
The maidens, too, are shouting.

The house is filled with light and warmth
And mirth and laughter's buoyance;
One talks, one sings, one claps, "Please,
hush!"

Each count'nance beams with joyance.
The Cantor sings on his short tour:
"Hosanna, saviour of the poor!"

With all the crowd responding.

— From "Titans of Hebrew Verse"

could see or feel. There were no provoking acts, no turbulent scenes; the surface was clear and quiet.

He is the only Hebrew poet who could not speak Yiddish, who mastered the Russian language before he was taught Hebrew, whose genius was molded by foreign classics before he acquired the vocabulary of the Bible, who knew Pushkin and Lermontov before he made his acquaintance with the Chumash. How different all this from the usual career of most Hebrew writers who, at a tender age, master the Bible, stoop over the Talmud folios, and surprise their teachers with learned disquisitions on knotty points of the Law!

But once he was introduced into the mysteries of the Hebrew language, his progress was smooth and easy. He had wise teachers. They knew how to make him love the Bible, especially the stories that raged with battle and stormed with deeds of heroism. Joshua became his favorite hero, the man of valor and conquest. But he hated the Bible commentators, particularly Rashi, who always raised difficulties. He had not studied much Talmud, whose disputatious tone was not to the liking of the young student who looked everywhere for movement, action, adventure. But he loved the Agada and was fascinated by its curious tales and anecdotes.

He began to read the Hebrew classics, the stories of Mapu, Mendele and Feirberg, and the poems of Lebensohn the younger and Manne. He made an attempt to write himself, and composed dramas, novels and ballads, abortive attempts, but which indicated the flowering of his genius. He lost patience with the stilted and artificial phraseology of the Hebrew writers and developed a style of his own. When he could not find words or idioms to suit his mood, he would invent them. As a result, his language was often difficult, harsh and obscure, but he forged the weapons for pioneer work in Hebrew poetry.

In his parents' home there was formal piety but not fanaticism. One of his ancestors was even suspected of a mild form of religious skepticism. But the holy days were strictly observed, and the young poet relished their poetic charm and beauty. Later he left memorials to them, and one remembers with particular gratitude his poems "Leil Sabbat," "Leil Cha-

nukah," "Hakafot," "B'rit Milah," "Olat R'egel," sweet and charming lines written with intense Jewish feeling. But always, always, even in those youthful days, he was the rebel, the image-breaker, the man who felt the blood of the conquerors of the Holy Land coursing through his veins.

C R E D O

By SAUL TCHERNICHOVSKI

Translated by MAURICE SAMUEL

LAUGH at all my dreams, my dearest;
Laugh, and I repeat anew
That I still believe in man —
As I still believe in you.

For my soul is not yet unsold
To the golden calf of scorn
And I still believe in man
And the spirit in him born.

By the passion of his spirit
Shall his ancient bonds be shed.
Let the soul be given freedom,
Let the body have its bread!

Laugh, for I believe in friendship,
And in one I still believe,
One whose heart shall beat with my heart
And with mine rejoice and grieve.

Let the time be dark with hatred,
I believe in years beyond
Love at last shall bind the peoples
In an everlasting bond.

In that day shall my own people
Rooted in its soil arise,
Shake the yoke from off its shoulders
And the darkness from its eyes.

Life and love and strength and action
In their heart and blood shall beat,
And their hopes shall be both heaven
And the earth beneath their feet.

Then a new song shall be lifted
To the young, the free, the brave,
And the wreath to crown the singer
Shall be gathered from my grave.

— From "A Golden Treasure of Jewish Literature" by Leo Schwarz

The blood of the conquerors of
Canaan is mine, and ne'er to tire,
The mighty song calls me again —
the chant of blood and fire.

Saul Tchernichovski was the most versatile and accomplished of Hebrew poets. He was a voracious reader, whose range of interests covered almost the whole gamut of European literature, with special devotion to Shakespeare, Goethe, Shelley, Byron and the French classics. Of American writers, he admired particularly Longfellow, whose "Hiawatha" he later translated into Hebrew. His secular education included languages, mathematics, the natural sciences, and, in later life, medicine.

In Odessa, Tchernichovski fell under the influence of the giants of modern Hebrew literature, for the city was the home of Mendele, Ahad Haam, Bialik, Lilienblum and Klausner. The latter became his literary agent and devoted friend, and their friendship lasted to the very end of Tchernichovski's life. But the poet kept his own counsel. He was still the rebel, the trail-blazer, the Baal-worshiper, the man who clamored for a revision of Jewish values. When, in 1899, his first book of poems, "Hesvonot u-Manginot" (Visions and Songs), appeared, to the amazement and horror of his critics, it contained only four actual Jewish poems. The rest were songs, based on nature and erotic themes. When, under the influence of Dr. Herzl, political Zionism came into existence, and Ahad Haam opposed it with his creed of a cultural center in Palestine, Tchernichovski, then a very young man, characteristically enough, sided against the popular sage of Odessa and demanded a real and not a faint-hearted land for the Jews! His heart was always in the fields of battle, where hearts grow strong and fearless. And so, "To the Volunteers of the People" he sang —

Raise the banners to Zion! Raise the
banners to Zion!
Volunteers of the people, be bold in
the ascent!
While yet the blood flows through
our veins, we'll press forward,
Nor let our hand slack till the last
breath is spent.

This day we are brothers to face all
disaster,
From Ashdod to Lebanon to the isles
of the sea,
From the slopes of the north till the
nearest Damascus,

[Continued on page 17]

THE DRAMA OF THE CONFERENCE

By LOUIS LIPSKY

THE laudatory descriptions of the American Jewish Conference in the press will be dehydrated in the course of time and the objective historian will fix its true value. The great expectations expressed in advance were based on the frantic desire of Jews to find a way out of the confusion that prevails in Jewish life at this time. It was thought that a great assembly on a large platform might clear the atmosphere. The debacle of Jewish life is so terrible and Jews themselves can do so little to relieve the situation. Relief must come from the outside. But the world is too absorbed in its own affairs to concern itself with the speck of a problem which the Jewish tragedy occupies in its eyes. It is therefore necessary to shout and clamor and register feelings, impressions, demands. Symphonic unity was expected to emanate from the Conference, where all groups in Jewish life were to be assembled.

What was written during the sessions described the dramatic moments, the highlights of the more sensational addresses, and the atmosphere of the lobbies. There was no perspective at that time, nor is it known at this writing, what is going to happen to the agency the Conference set up in the form of its Interim Committee. Already fears are being expressed by impatient columnists for the future of the Conference; and the pessimists are getting a head-start by declaring that nothing will come out of the event.

In this period of lull, however, it may be allowed to revert to the sessions of the Conference and to reconstruct what might be called the "composition" of the historic event.

II.

There were two preludes to the American Jewish Conference. The Pittsburgh meeting of January, 1943, was the second. It is important to know that the Pittsburgh meeting came into being as a result of the failure of an antecedent effort to establish a program of co-operation through negotiation and private conference. Dr. Chaim Weizmann was responsible for persuading the American

Jewish Committee and its morganatic affiliate, the Jewish Labor Committee, to discuss the Jewish problems in relation to the peace that is to come. The negotiations were designed to clear up misunderstandings and to arrive at a program for united action in the Councils of Peace at the end of the war. The issues of diaspora nationalism, of how the National Home should develop into its ultimate form of self-government or statehood, of the so-called double loyalties involved in Zionism, of the immediate and the long-range program, were discussed in a friendly way, up and back, over many months. But there was no definite result, no agreed formulas, no agreement at all. It seemed that the American Jewish Committee could not reconcile certain internal differences of opinion. It was not a homogeneous body. Finally, the Committee issued a statement of its own, in which views known to be in direct contradiction of the Zionist program were advanced. This was taken to mean a rejection of the Zionist proposals. It registered the failure of the negotiations. Unable to find a way through negotiation for united action in American Jewry, it was decided to appeal to Jewish public opinion and to invoke democratic procedure; to submit the question to judgment by majority vote. The point was, who would issue the call? It is to the credit of Henry Monsky, President of the B'nai B'rith, that he stepped into the situation and called the Pittsburgh Conference, which, supported by all Jewish national organizations (with the exception of two), decided to initiate action for summoning an American Jewish Assembly. Although the American Jewish Committee was not present at Pittsburgh, it subsequently agreed to enter the committee for the organization of an American Jewish Assembly, provided two conditions it presented were accepted. One condition was that the name be changed; the second, that any organization entering the Conference and expressing its dissent on any question had the right to withdraw.

III.

The Zionists had adopted the Biltmore Hotel Resolution in 1942. In this Reso-



Louis Lipsky

lution, the term "Commonwealth" was formally introduced into the political discussion. It was not a new term. It had been used by President Wilson. It was included in the text of the Resolution of the first American Jewish Congress. But it had been absorbed in the terminology of the Balfour Declaration. It was translated in the official documents into "National Home." Being evoked at this juncture in 1942, it revealed the determination of the Zionists to avoid the ambiguities connected with the term "National Home" and to project the idea of Commonwealth as the expression of the ultimate political goal. It also asked for the control of immigration to be vested in Jewish hands in order to avoid detours and delays and frustrations in the establishment of the National Home under the administration of the Mandatory Government. This bold utterance was employed with full knowledge that it would alienate many Jews who had been drawn to Zionism and Palestine as defined in the Declaration and the Mandate. It was felt, however, that this boldness was warranted by political conditions and by Jewish needs the world over. The Biltmore Hotel Resolution became a formula accepted by the whole Zionist Organization. Nevertheless, there were fears that if this unequivocal Resolution would be pressed in the Conference—in the state of non-Zionist opinion existing at that time—many friends would be lost and a unanimous vote

would become impossible. But the Zionists seemed to be determined to go ahead with this line. They conducted a campaign of education over a period of many months. The idea of the Commonwealth was talked about and written about with a great show of militancy. There were many who felt that when the delegates of the American Jewish Conference came together, no matter how many of them were Zionists, how few were non-Zionists, the logic of the situation would compel some form of compromise in order to avoid the withdrawal of the minority.

IV.

The trained observer of Jewish life was struck, during all this time, by the strange disparity between what was being uttered on the Zionist platform and printed in the Zionist press, and what was being done in actual encounters with what was being referred to as the "opposition." Bold statement and suggestion of compromise went hand in hand. The louder the asseveration of Zionist Maximalism, the readier the asseveration seemed to be to find a way to the reconciliation of opposing views. Everything possible was done to please the representatives of the American Jewish Committee and other minorities. The idea seemed to be to make concessions on details now in order to be stronger later in forcing bold conclusions to a vote. Such concessions were made in the framing of the call, in the Rules of Election, in the precise limitation of the program. Zionists went out of their way to fraternize with the leadership of the Committee. Some even ran ahead of suggestion and made overtures on their own account, prepared memoranda for "off-the-record" consideration in order to ease the lot of the Daniels in the den of the Lions. It was suggested that the Conference might even be postponed out of deference to the views of the Committee. The first session might be an innocuous, general debate, with the real decisions and the election of a Delegation to take place later. Why hurry the process of conversion? Why not give time for adjustments to be made? Why could not, ultimately, the obnoxious terms of the Zionist Resolution be dissolved in a happy circumlocution that would be palatable to the non-Zionists? Why could not a general statement be devised that would make the

explicit implicit, but invisible? In fact, at the last minute, an effort was made to have the Conference laid over out of deference to views alleged to have been expressed in Washington.

But all these matters never reached a climax. The "off-the-record" never became a matter of record anywhere. The date for the opening of the Conference drew near. Delegates began pouring into the Waldorf-Astoria and it was obvious that whatever was to happen would have to happen within the agenda of the Conference itself.

V.

The lobbies were filled with delegates and their friends as early as Thursday, three days before the opening of the Conference. The time was consumed in caucuses of delegates under various auspices, but chiefly by the American Jewish Congress. The General Zionists avoided any caucus on matters of program and did not hold their meeting until Sunday morning, but they were very busy with the issues of "committee placements," which they seemed to regard as of the highest political importance. The Labor group developed a strong feeling about the "permanence" of the Conference and went about advocating that cause with great fervor. In the Congress caucus, only post-war problems were discussed. It was taken for granted that the problem of Palestine would be taken care of by a small committee of the Zionist Emergency Committee, which was engaged in formulating the draft of the Palestine Resolution and was still going through the tortures of editing and re-editing.

But there were no discussions with the non-Zionists in advance of the Zionist decision. There seemed to be nobody with whom discussions could be held. The only other resolution visible was the one submitted by the Union of American Hebrew Congregations, which had been deposited in the "hopper" waiting for something to be done with it, but no Zionist representative accosted a delegate of the Union with the suggestion for a heart-to-heart talk about the matter. So far as was known, the American Jewish Committee had no prepared resolutions of its own. It had a large bundle of negatives. It suggested that resolutions satisfactory to them should be presented, but gave no hint as to what might be satisfactory.

No Zionist seemed to have the temerity to open conversations on his own with the other side in order to provoke reactions. And yet, all the indications were that something would have to happen pretty soon to break down the walls of difference and to establish something "in between" that would get unanimous support. There was a crying need for an intermediary to negotiate a breakdown, to start the creation of an era of mutual interest. A "shatchen" was sorely needed. But no such service was forthcoming from either side.

VI.

There were many difficulties in setting up the Conference as a formal body. The foundations of a new institution were being laid. The procedure had to be agreed to by groups that had never before co-operated on a democratic basis. The organization of the Conference was still in a state of flux at the opening session. The report on elections had to be formally presented to the delegates. The procedure agreed to unofficially by the groups had to be ratified by the delegates. The relative strength of the groups had yet to be officially established. The procedure to do that remained in a state of confusion even after the Conference had been opened. The groupings did not follow party lines. Many non-Zionists could not be persuaded to enter "like-minded" groups and finally entered "unlike-minded" groups solely to secure representation on committees. The result was that general agreement had to be given at the first session to the proposal that the plenary session on Sunday evening and on Monday should be devoted to general debates. The subjects were: "Saving the Jews," "Palestine," and "Post-war Europe." The first general debate was held on Sunday evening. The committees had not yet been set up. The registry of the groups had not been completed and sealed. The intentions of the parties were still obscure. The agenda was still in the making.

Here, Dr. Wise, who was the first Zionist speaker, found himself in an awkward situation. It was intended that he should devote his address to the problem of saving the Jews of Europe. He was not prepared to open the Zionist case. He took refuge in his impression that a clash of opinion on the platform at that

time should be avoided. At any rate, he was not inclined to start what might become the first controversy of the Conference. He thus unwittingly helped to maintain the impression that the Zionists were reserving their adjustments for the committees, but in the meantime would not disturb the atmosphere of good will and peace and unity.

When the plenary session adjourned on Sunday evening and the delegates scattered, meeting in clusters at various coffee houses, there was a dead certainty in their minds that the much-discussed bold attack, the "maximalist" program, was in the process of deflation. This was confirmed the next day when "the rights of the Jewish people with reference to Palestine" was under specific discussion by speakers officially representing various groups. The general debate on "Palestine" was introduced by Dr. Nahum Goldman, who, representing the Jewish Agency, considered that it was his duty to present a thesis in which polemics would be avoided and the formal aspects of the Zionist problem would be elucidated. But the position taken by both Dr. Solomon Goldman (speaking for the General Zionists), and by Dr. James Heller (speaking, strangely enough, for the non-partisan group), continued the general impression made by Dr. Wise the evening before. They rejected the role of provocateurs. They preferred to sail the sea of generalities about which there could be no division of opinion, no acrimony, no ill-will. Dr. Heller used the occasion to make an appeal for the avoidance of an "insensate partisanship," and declared that he was greatly disturbed by many things arising not so much from consecration to principles as of consecration to party "in that narrow sense of the word of which at this juncture of our history we ought not to be guilty." Dr. Goldman could not bring himself to approach anywhere near the political aspects of the situation. He looked for signs of agreement. He had found among the delegates an agreement as to the peoplehood of the Jews, that the White Paper should be abrogated, that Jewish achievements in Palestine had been considerable, and that there should

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GERMANY'S TRAGIC JEW

By ALFRED WERNER

IN December, 1937, I sat by the sickbed of a great and pitiful man, the poet Ernst Lissauer. The helpless giant, weighing some two hundred and twenty pounds, had been taken to the Spital der Israelitischen Kultusgemeinde (Hospital of the Jewish Community) of Vienna, suffering a serious heart attack. According to the doctor, his illness had been caused by abnormal fatness and high blood-pressure. But his friends knew better. The poet's heart was simply refusing to function in a world dominated by Hitler!

Having abandoned my study of German literature and devoted myself completely to my cultural readjustment in the New World, I almost forgot my old friend Lissauer. But recently I came across his name in the late Stefan Zweig's autobiography, "The World of Yesterday." Superbly, Zweig described the man who belonged to his own generation — Lissauer was born in Berlin in 1882 — but who differed in a hundred ways from the Viennese poet — "a round little man, a jolly face above a double double-chin, bubbling over with self-importance and exuberance, stuttering in his haste, and so possessed with poetry that nothing could keep him from citing and reciting his verses again and again. But for all the laughable things he did, I had to like him because he was warm-hearted, comradely, honest and demoniacally attached to his art."

When I made his acquaintance, in the early 1930's, I soon learned that Lissauer was a profoundly unhappy person. For almost twenty years he had been a dead man, an outcast because of his "Hassgesang gegen England" (Hymn of Hate Against England), a forty-eight-line poem published in the beginning of the first World War and distributed by the millions among the soldiers of the Central Powers in pamphlet form. The power of the poem is to be felt even in translation:

"Hate by water and hate by land,
Hate of the head and hate of the
hand,
Hate of the hammer and hate of the
crown,

Hate of seventy millions, choking
down.

We love as one, we hate as one,
We have one foe and one alone —
England!"

Lissauer, who stemmed from a wealthy German-Jewish family, was an ardent German nationalist. When the war broke out, he failed to see that the Kaiser's boundless ambition and German haughtiness and imperialism were responsible, to a large extent, for the great catastrophe. All that mattered to him was that his country had been attacked. In his mind, Sir Edward Grey, the British Foreign Minister, and the English race, had done wrong, not only to Germany, but also to him, Ernst Lissauer. He first hurried to the recruiting office to enlist, but the fat little man was flatly rejected by the army doctors. Thereupon he decided to serve his country's war effort as a poet, and through his "Hassgesang" he became famous over night. The German Kaiser bestowed the Order of the Red Eagle upon him, millions of school children learned the poem by heart, it was set to music and sung in the theatres, and German as well as Austrian officers read it to their men at the various fronts of the war. I still remember how my father, coming home from his office, brought us a copy of the "hymn" and read it out loud, even though he did not approve at all of the tremendous propaganda of hatred that swept the country. But the poem was also published in the French, English, and American press as an example of the fury of German hatred. For a few months Lissauer was known to hundreds of millions all over the globe.

When Lissauer wrote his Song of Hate, he was thirty-three; when he died he was fifty-five. To his bitter disappointment none of his many works — he published some thirty books of poems, stories, dramas and criticism — came anywhere near to the popularity of his Song of Hate. Besides, after November, 1918, the same people who had praised his "Hassgesang" turned cold to him, refusing to take further notice of the "hater." They did not listen to him when he explained — as he did to me — that he regarded

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THE REMARKABLE HISTORY OF THE FRENCH JEWS

This is the second and last of two articles. The first was published last month. — Ed.

By MABEL LYON

THE Jews of the different provinces had nothing in common with each other and they did not at first seek naturalization through the National Assembly. But the attacks on them by the deputies from Alsace and Lorraine roused them to seek their rights and on the night of August 4, 1789, the equality of all citizens was acknowledged by the authorities.

About a hundred Parisian Jews joined the National Guard and distinguished themselves by their patriotism. Berr Isaac Berr (1744-1828) led the fight for Jewish freedom. There was much intolerance in the National Assembly, which was strongly protested by Mirabeau. "The unrestricted freedom of belief is so sacred in my eyes," he said, "that even the word tolerance sounds despotic to me."

His voice was drowned by the clamor of the opposition, but a speech by another deputy, Rabaud Saint Etienne, carried the day for freedom of conscience. Robespierre also espoused their cause.

Amid strong opposition, the law was passed that "No one shall be molested because of his religious opinions, in so far as their outward expression does not disturb public order as established by law."

Preference was given to the Sephardic Jews, but a deputy protested against this distinction. Two abbés also were instrumental in securing for the non-Portuguese Jews equal rights with the others.

On November 13, 1791, Louis XVI. confirmed the full equalization for the French Jews. As a step to keep in harmony with the times, the Bible was to be translated into French according to Mendelssohn's version.

The Jews immediately justified their emancipation by their loyalty, but they took no part in the bloody acts of the Revolution.

These developments by no means ended troubles of the Jews, however, for the Religion of Reason was set up in 1793 and 1794. This might be compared to the Society of the Godless in Russia.

There were attacks on the synagogues

in Nancy. Even private meetings for religious purposes were attended with great danger. Jewish merchants and agriculturists were compelled to work on the Sabbath. The baking of Passover cakes was forbidden, and Jewish schoolmasters were ordered to conduct their pupils to the Temple of Reason.

When Napoleon came into power he at first showed admiration for the antiquity of Judaism; but after he came in contact with the Germans during his wars in Central Europe, he conceived a positive dislike for the Jews.

Although he could not shake off his prejudices, he was determined not to permit any persecution or neglect of the Jews, since he longed to be known to posterity as a just man. He imagined, however, that the Jews constituted a state within a state, and he decided to inquire into the Jewish question at the regular session of the State Council, which was under his presidency.

He also conceived the idea of calling an Assembly of prominent Jews from the various provinces to answer questions concerning their beliefs and practices.

Among the deputies were Berr Isaac Berr and his son, and Abraham Furtado, a man of great ability, eloquence and tact in public affairs. They were given three days' notice to hold a meeting in the Hotel de Ville, on the Sabbath, July 25, 1806, there to prepare their replies to the inquiries the Imperial Commissioners were to present to them.

The fact that the first meeting was to be held on a Saturday was a challenge to the religious scruples of the deputies, for the first business was to be an election of officers by means of written votes. The more orthodox among them were in favor of postponing the election, but it was decided not to give the impression that they could not subordinate themselves to the law of the land.

The Notables, as they were called, had to defend Judaism before the eyes of all of Europe, and the welfare of their brethren all over the world depended on their decisions.

The oldest member, Rabbi Solomon

Lippman, was the temporary presiding officer. Furtado was elected President of the Assembly. An officer of the guard of honor was furnished to receive the orders of the President, and their departure was greeted with military honors and the beat of drums.

Among the twelve questions propounded by the Imperial Commissioners at the second sitting of the Assembly was the one asking whether the French Jews regarded France as their country, and Frenchmen as their brothers. With one accord the Assembly exclaimed: "Aye, unto death!"

Napoleon was so pleased with the conduct of the meetings that he granted an audience to all the members. He had always pictured the Jews as cringing raggmen and usurers; instead he beheld men of fine character, intelligence and imposing appearance.

The Emperor then decided to call together the Great Synhedrion to meet October 20. It was to consist of seventy-one members and was to confirm the answers of the Assembly of Notables.

The Synhedrion met, and a formal report was presented to the authorities. Napoleon's subsequent decision, which he announced March 17, 1808, was a bitter disappointment, for he withdrew many of the privileges to Jews which he had previously granted.

What could have induced this change of heart must remain a mystery.

The rights of the Jews were not fully restored until the time of Louis Philippe in 1831. The preceding monarch, Louis XVIII and Charles X., were swayed by the clergy, and maintained an illiberal attitude toward their Jewish subjects.

WITH the Restoration begins the life of Adolphe Crémieux, whose name was given to the decree which caused such a grave disturbance in Africa recently.

Crémieux, a Jewish lawyer, held high offices in the French Government, particularly that of Minister of Justice in the Provisional Government of 1848. With Gambetta and others he headed a committee to reorganize the French State after the Franco-Prussian War, and instituted many reforms in French law.

He was an Israelite by conviction as well as by birth, and he worked indefatigably for Jewish rights. He was President of the Central Jewish Consistory of France, and in 1863 he directed The Alliance Israelite Universelle, holding the office of President, with one interruption, until his death. He felt that a powerful Jewish organization was needed to protect the interests of the Jews throughout the world. The celebrated Crémieux Decree gave full citizenship to the Jews of Algeria.

Gambetta, who succeeded Crémieux as head of the Committee at Tours, was generally declared to have been of Jewish ancestry.

The life of French Jews during the Second Empire was pleasant. It was a Golden Age of French culture, and many Jews established distinguished reputations.

There was Jacques Halevy, best known for his opera "The Jewess." He was also an eminent orator, greatly beloved by the French people, and there was national mourning at his death. Among his most famous pupils were Gounod, Massenet and Bizet. The latter, composer of "Carmen," married Genevieve Halevy, the daughter of his teacher, and the wedding was performed in the Grand Synagogue in Paris in 1860.

Meyerbeer and Offenbach, who came from Germany, were two other great Jewish composers of the period.

Sarah Bernhardt was the world-famous actress. Equally celebrated was tragedienne Rachel Felix, known as Rachel.

Napoleon III. showed his friendship for his Jewish citizens by presenting a magnificent Chanukah candelabrum to the Synagogue at Fontainebleau.

Who could have dreamed then of the storm of anti-Semitism that would sweep over France within a few decades?

The Jews took an active part in the social and political life of France, and to such an extent that non-Jewish Frenchmen like Leroy Beaulieu emphasized the spiritual connection between Frenchmen and Jews, and Ernest Rénan reminded them to be not only citizens of France, but Israelites also.

There were sporadic manifestations of Jew-hatred in 1880, particularly in Algeria, but it burst in full force in 1894 through the Dreyfus case.

The story of this notorious episode is so well known that it is unnecessary to go

into its history except to briefly review the facts.

The charge of treason against Captain Alfred Dreyfus, his degradation, his imprisonment for five long years at Devil's Island, created not only violent agitation in France, but also throughout the world. His fight, and that of his friends like Clémenceau and Anatole France, to establish his innocence was consummated by the publication by Emile Zola of his famous pamphlet, "J'accuse."

The French Government "pardoned" Dreyfus in 1899, thinking to save its face, but the fight continued until the victim had obtained complete vindication in 1906. Then the French Government attempted to make restitution by overwhelming him with honors, but he was too broken in health to enjoy them.

UP TO the Second World War, Jews held posts of distinction in the literary and political life of France. In 1940 the nine hundredth anniversary of the birth of Rashi was celebrated by the French Government. There were manifestations of anti-Semitism, however, even before the Nazi occupation of France. Leon Blum was severely beaten by fascists to the cry of "A bas les Juifs." Yet he twice attained the premiership, being the first Jew to hold that post in France.

He was actively interested in Jewish welfare work and in Zionism. He was arrested, together with other heads of the government, by the Pétain regime. At the trial, conducted in Riom, to fix responsibility for the Second World War, Blum conducted an eloquent defense on behalf of himself and his associates. This acted as a boomerang to his accusers and caused the trial to be discontinued.

As the leader of the Popular Front, Blum was blamed for some of the misfortunes of France, but no one impugned his patriotism or his unselfish service to his country.

Two of France's greatest sons have died since the Nazi occupation. George Mandel, whose name originally was Jero-beam Rothschild, passed away recently as a prisoner in Germany. He was associated with the Clémenceau Government as Chef de Cabinet, and was Minister of Colonies before the Nazi conquest. He was one of France's most ardent patriots, and advocated the continuance of the war in North Africa. He too was ar-

rested by the Pétain government. Anti-Semitic charges were often made against Mandel by his political opponents, but he never concealed his loyalty to Judaism.

Henri Bergson, the distinguished philosopher, died two years ago. He was a descendant of Polish Jews, and his mysticism may be traced to Chasidic ancestry. Bergson was the first Jew to receive the Nobel prize for literature. When the anti-Jewish laws were promulgated in France, and Jewish teachers were dismissed from their posts, he was offered exemption. But he declined to accept, and resigned his professorship at the College of France.

The bravery and patriotism of the Jewish soldiers of France cannot be forgotten, even though the Verdun Memorial to them has been defaced since the Nazi occupation of France.

There were fifty Jewish generals in France before 1930. General Baron Wolff, the grandson of Cerf Berr, fought under Louis XVIII. Six thousand French-Jewish soldiers died during the First World War.

In 1940 sixty thousand Jews fought for France, half of them refugees, for France had been a haven for the Jews of occupied Europe.

Since the war, many distinguished French-Jewish writers have enriched American literary life. Among these is Henri Bernstein, considered one of the greatest French dramatists of his generation. His play, "Israel," was written in 1908 as a protest against anti-Semitism.

Another is Andre Maurois, whose real name is Herzog. He has been an interpreter of English culture in France, and of French culture in England and the United States. Maurois is a biographer of note, and has been lecturing in America since the defeat of France. He served in the last War and recently went to Africa to join the French leaders there.

Without a doubt, Liberty and Equality will be completely restored to the Jews of France after the War. Let us hope that the poison of anti-Semitism which has been spread in France in recent years will gradually be eradicated, and that Fraternity, the third member of that grand triumvirate of political virtues of the France that was, will be extended to all patriotic citizens of the French Republic.

THE NEWS OF THE MONTH

THE British Government, through Colonial Secretary Col. Oliver Stanley, made a statement in the House of Commons on November 10 that the policy laid down in the White Paper would be adhered to. There would be only one slight deviation: the White Paper provided for admission to Palestine of 75,000 Jews in the five-year period ending March 31, 1944, based on the entry of 10,000 immigrants per year, and, "as a contribution towards the solution of the Jewish refugee problem," the admission of 25,000 more. "The war," said Col. Stanley, "has prevented the fulfillment of this program. The number of Jews who entered Palestine legally or illegally up to September 30, 1943 is 43,922. There are thus 31,078 who, it may be fairly assumed, would have reached it before March 31, 1944, but for the exigencies of the war. The British Government has been considering this position and has reached the conclusion that it would be unequitable to close the doors of Palestine to those persons on account of the time factor."

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At the time of preparation of this news digest the Zionist world was still waiting for enlightenment on the Ben-Gurion-Weitzmann differences. After Ben-Gurion's resignation from the Jewish Agency a Palestine paper explained that "the cause of Ben-Gurion's resignation should not be sought in divergencies based on principles. The resignation resulted from Dr. Weitzmann's disregard of the opinions of other members of the Zionist Executive. For many years he has not consulted these members on the most important problems." The London *Jewish Chronicle*, in a cable from Palestine, reported: "People who have spoken to Ben-Gurion declared that he categorically states that he does not intend to withdraw his resignation."

However, Moshe Shertok, another member of the Jewish Executive, at a meeting in Haifa, expressed the hope that

This digest includes material supplied by the Jewish Telegraphic Agency, whose coverage of Jewish news is world-wide.

the friction between Dr. Weitzmann and Ben-Gurion would be eliminated.

Dr. Weitzmann had been asked to come to Palestine to discuss the Ben-Gurion resignation but cabled the Jewish Agency Executive that he regretted his inability to comply because he was engaged in political conversations in London which may have an important effect on Palestine's post-war status. He suggested that Ben-Gurion and other members of the Executive join him in London and take part with him in his activities there. He also urged the Executive to persuade Ben-Gurion to withdraw his resignation.

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TAKING part in the Cairo conference to establish a Pan-Arabian Federation was a delegation of Palestine Arabs. The Egyptian premier declared, it was reported from Cairo, that Arabs would have to reconcile themselves to living in peace with the Jews. But at the same time the important Arabian dailies began publishing in daily instalments translations of the White Paper.

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AN important step in behalf of Jewish refugees was taken in Congress by a bipartisan group led by Gillette and Rogers,

Democrats from Iowa and California, and Baldwin, New York Republican. They sponsored resolutions in the House and Senate authorizing President Roosevelt to appoint a commission to develop a program of saving the doomed Jews of Europe. The resolution proposed the establishment of camps in neutral countries bordering the occupied territories where shelter and temporary relief could be given to those Jews able to escape the Nazi death trap.

This action was in welcome contrast to an attack against Jews made on the floor of Congress last month when the House voted to wipe off the legislative books the act which excludes Chinese from emigrating into the United States, and to permit 105 Chinese to enter the country yearly.

In opening the debate on the measures, Rep. William P. Elmer, a Missouri Democrat, stated that the repeal of the act would mean "a blitzkrieg of sympathetic eloquence over the plight of the Jews [among other European persecuted groups]." He added that "nearly every nation of Europe has chased out the Jews" and concluded that "there must have been compelling reasons for their actions."

GENERAL MOISHA MA TWO-GUN COHEN

GENERAL Morris Abraham Cohen, legendary military adviser to the rulers of the Chinese Republic, is reported in the London press to be among the repatriates from Japan aboard the Swedish exchange liner *Gripsholm*.

General Cohen, who has also been known as Cohen Moisha, General Ma, General "Two-Gun" Cohen, General Moishe-Ke and under various other sobriquets, has as many lives as a cat, if one takes at face value the reports concerning him which have appeared in the press during the past decade. His most recent demise was reported in a Canadian newspaper in March, 1942, when it was said that he had been captured and shot by the Japanese in Hong Kong. However, in May of last year, Manchester, England, newspapers disclosed that

his brother had received a cable from the British attache in Chungking denying reports of his death. That was the last published report concerning him until this week's dispatches.

Cohen met Dr. Sun Yat-Sen, founder of the Chinese Republic, in Vancouver, Canada, in the years before the Chinese Republic was established when Dr. Sun was in exile. A confidant of Canada's Chinese population, whose language he learned to speak, Cohen was placed in charge of a Chinese labor battalion during World War I. His fame spread among the Chinese, and after the war he was invited to come to China as Dr. Sun's bodyguard. From that time on he remained in China, ultimately becoming a general in the Chinese Army.

ANTI-SEMITIC hoodlums smeared "Jew" on the windows of about 100 stores in the main shopping district of Hartford, Conn. Vandalism of a similar nature occurred in Bridgeport, Conn. There several youths were arrested. In Boston, Methodist Bishop G. Bromley Oxnam charged that the beating of Jewish boys in the Jewish sections of that city was the work of organized fascist groups, and wanted to know who was financing the distribution of anti-Semitic literature throughout the United States.

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THE interim group of the American Jewish Conference, headed by Dr. Stephen S. Wise and Henry Monsky, issued a statement condemning the recent withdrawal of the American Jewish Committee from the Conference (mainly because of opposition to Zionism). The statement follows:

"The American Jewish Committee has isolated itself and has introduced divisiveness in the councils of American Jewry which is calculated to impair the effectiveness of the efforts on behalf of the Jewish people in the hour of its greatest need.

"This act of withdrawal is the more unjustifiable in that, prior to the sessions of the American Jewish Conference, the conditions of the American Jewish Committee for its entry were accepted, without, however, infringing on the central principle of seeking, through democratic processes, to secure agreement on a program of action in the area of post-war rehabilitation and the implementation of the Jewish rights with reference to Palestine."

The latest reaction to the American Jewish Committee's break with the Conference was the decision of the executive of the United Synagogues of America to withdraw from the Committee. The Haddassah has also withdrawn, as has the Rabbinical Assembly of America.

☆

THE Argentine Government has been breaking out into further manifestations of anti-Semitism. It has closed down Jewish relief and social organizations, and is reported to be planning to deprive naturalized Jews of their citizenship for the purpose, it is thought, of expelling them as aliens.

This news was brought to Montevideo

by Jews who left Argentina because of this ominous situation. Other of these "refugees" have gone to Chile and Uruguay. They reported that one of the prominent Argentinian Jews scheduled for expulsion is Alberto Gerchunoff, a political writer who recently visited the United States as guest of the State Department. Gerchunoff, who has lived in the Argentine since he was a child, was one of the 150 Argentine notables who signed an appeal to the Ramirez government asking for a break in relations with Germany.

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PALESTINE is about to ease Britain's orange and lemon famine. With the Mediterranean open for Allied shipping, a large quantity of the fruits is about to be sent to England. Announcement to this effect was made by the British Ministry of Food. The citrus imports will reach a total, it is expected, of two million cases by spring. This development will revive the failing citrus industry in Palestine.

☆

AN Arab commission has arrived in Canada. Its purpose is to carry on political activity in influential circles. Canadian Zionists are being urged to combat the expected Arab anti-Zionist propaganda by the creation of pro-Zionist committees.

☆

THE Greek-Jewish Settlers Association of Tel Aviv adopted a resolution ap-

pealing to the International Red Cross to ascertain the fate of 53,000 Salonika Jews who were deported from Greece to Eastern Europe early this year.

☆

THE Swedish press reports that more than 600 Jews in Northern Italy have been either killed or sent to "unknown destinations" in the two weeks ending last month.

☆

THE American Zionist Emergency Council has reorganized in a move to decentralize responsibility and to speed mobilization of all forces in American Jewry to further Jewish aspirations in Palestine, it was announced by Dr. Abba Hillel Silver, chairman of the executive committee.

Fourteen committees have been established to carry forward a program to win public opinion in America. The immediate objective of all the committees is to work for the abandonment of the White Paper policy.

☆

THE annual conference of the Jewish farmers passed a resolution urging the thousands of Jewish farmers in this country to form an "all-American Jewish farm organization." The conference also endorsed the plans of the American Jewish Conference, favored the creation of a Jewish homeland in Palestine, condemned the White Paper, and appealed to the

THE REVOLT AGAINST THE DEATH VANS

THE recent revolt of Jewish prisoners in the Treblinka "death camp" in Poland, during which a good part of the camp was burned down and many prisoners escaped, was made possible when an underground organization of young Jewish men and women within the camp succeeded in establishing contact with a band of Polish guerrillas who supplied some arms and ammunition, it was revealed in a report received by Polish Jewish circles.

One day early last month, Gestapo "death vans," on which portable gas chambers were mounted, drove into the camp and a number of Jews were ordered to board them. The Jews refused, and flung grenades, which they had hidden

under their clothing, at the Nazi guards. This was the signal that had been agreed upon. Immediately the Jewish prisoners opened fire on the Germans from three sides. The guerrillas, hearing the gunfire, broke into the camp and also attacked the guards.

During the battle, a number of Germans and many Jews were killed, while other Jews succeeded in fleeing after first destroying the death vans. The following day the Germans offered large rewards for information leading to the recapture of the fugitives. The report says that the story of the Treblinka revolt has spread all over occupied Poland, where it is considered as daring as the battle in the Warsaw ghetto.

United States Government to influence Britain to keep Palestine open to Jewish immigration.

☆

UNDER the terms of the will of Solomon Bublick, who died in Minneapolis in October, \$50,000 of the \$54,500 he left will go into unusual awards. \$25,000 will be presented to the person performing the greatest deed to benefit the Jewish people, and an equal amount will be the prize for the best book, play, poem or essay relating to Judaism.

☆

THE first Jew to succeed in reaching London from Warsaw after the epic battle in the ghetto there is "Edward Warszawski"—an assumed name. He reported that possibly between 100,000 and 500,000 Jews are still in Poland.

"Strange as it may seem," Warszawski said, "there was a great wave of optimism among the Jews in the Warsaw ghetto during the battle that raged there. The Warsaw Jews, aware of the fact that they would eventually be crushed by the superior military force of the Germans, were nevertheless imbued with the spirit that the Jewish people will live long after the Germans are defeated in this war.

"Intense cultural activity and a wonderful revival of religious feelings marked Jewish life in the ghetto despite the fact that conditions became worse for them with every day. At the same time Jews continued to secure arms smuggled into the ghetto for months through various ways."

Warsawski said that many Poles helped the Jews at the risk of being severely punished by the Germans. One of every six Poles suffered in one way or another from the extermination methods which the Germans began to apply to the Polish population after "disposing" of hundreds of thousands of Jews, he stated.

☆

THE 100th anniversary of the birth of Moshe Leib Lilienblum, one of the founders of the "Lovers of Zion" in Russia, which predated the modern Zionist movement, was marked last month by the Jewish National Fund at ceremonies at Kfar Malal, the Palestinian colony named after Lilienblum, which was founded about 20 years ago.

At the United States Naval Hospital

BEN BERNIE'S LAST CURTAIN

ONE of the most popular Jewish vaudevillians, Ben Bernie, died on October 20, in Los Angeles, at the age of 52. He had been ill of a pulmonary infection for a long time and his end came as a result of cardiac complications.

Bernie (his real name was Anzelevitz) was liked and admired in the theatrical profession and his death brought sorrow to all Broadway. What the general public did not know was that he wore a brace most of his life, his back having been injured in a boyhood football game. He was often in pain when his famous banter was most amusing.

The *New York Times* published an obituary biography of unusual length, which is reprinted below:

"Ben Bernie was born on Attorney Street, on the lower East Side.

"His father, who had a horseshoeing establishment on South Street under the spreading roadway of the Brooklyn Bridge, had a difficult time to feed the eleven children, and when Ben was 6 years old the family moved to Bayonne, N. J., where the father became, as it were, the village blacksmith.

"Seven years later the family moved back to Manhattan. He attended the Townsend Harris High School, from which he was graduated. Meanwhile he studied at the New York College of Music with the idea of becoming a violinist.

He gave a concert at the age of 15 in Carnegie Hall, but, as he told it later, Mischa Elman made his American debut in the same concert hall the next week and the comparison was too painful. He decided to become an engineer.

"Ben enrolled at Cooper Union. He stayed there three years, helping out the family income by teaching violin at the Mozart Conservatory of Music, a place which gave away a guitar with every ten lessons.

"In 1908 he gave up school and got a job as a fiddler at a place on Twenty-ninth Street near Sixth Avenue, known as Old Heidelberg. He went from there to the Gem, an early Marcus Loew amusement place. Here he was a \$12-a-week piano player. A year later Joseph Schenck, then a general booker of the Loew vaudeville circuit, gave him an opportunity for a week's tryout at the Columbia Theatre, Brooklyn.

"Ben, who had changed his surname to Ansel, got a ten-week contract at \$25 a week and went across the continent in day coaches. He was booked as Ben, the Eccentric Violinist. In San Francisco he teamed with Charles Klass, forming an accordion-and-violin act. It was his custom to ask requests from the audience and at that time he developed the ban-

[Continued on page 23]

in St. Albans, New York, Commanding Officer L. L. Pratt formally received a \$10,000 gift of hospital equipment from the National Council of Jewish Women. The equipment included a radio call system to reach every part of the hospital, superficial therapy X-ray machine, three diathermy units and three ultra-violet ray lamps.

☆

THE American Council for Judaism which is opposed to political Zionism, has started a campaign for membership under an eight-point program published in the first issue of its semi-monthly publication. The eight points are:

We believe that: 1. The basis of unity among Jews is religion. 2. Jews consider themselves nationals of those countries in which they live and those lands their homelands. 3. The present tragic plight

of our fellow Jews can be remedied only through ultimate victory for and a beneficent program of reconstruction and rehabilitation, for men of all faiths, undertaken by the United Nations. 4. The United Nations should attempt to provide the earliest feasible repatriation of resettlement under the best possible conditions of all uprooted victims of Axis aggression. 5. Numerous localities must be found throughout the world where resettlement can be effected under favorable auspices. Palestine, due to its splendid accomplishments, should continue to be one of the places where resettlement should be fostered. 6. Any hopeful future for Jews in Palestine depends upon the ultimate establishment of a democratic government there, in which Jews, Moslems and Christians shall be justly represented.

We oppose: 7. The effort to establish a Jewish National State in Palestine or elsewhere, and its corollary, a Jewish Army, as a project that has been and will be deleterious to the welfare of Jews in Palestine and throughout the world. 8. We oppose all philosophies that stress the racialism, the nationalism and homelessness of the Jews as injurious to their interests.

☆

THE Moscow radio reported that the Germans had murdered 20,000 Jews in the city of Dnepropetrovsk, now liberated by the Russian Army. It added that the last 12,000 Vilna Jews, deported by the Germans some time ago to isolated places in Lithuania, had perished.

☆

SWEDISH press reports say that property of Danish Jews which the Germans confiscated and shipped to the Reich is now being distributed among "families in Germany who have shown courage during the Anglo-American air raids" on various German cities.

☆

ROBERT SZOLD, American Zionist leader, has arrived in Palestine. He is the first representative of the American Zionist movement to reach that country since the entry of the United States into the war.

Ben Eliezer, a representative of the American Emergency Committee to save the Jews of Europe, also arrived there. At a press conference he said that he brought a letter from Mayor LaGuardia of New York to Mayor Rokach of Tel Aviv in which the hope is expressed that Palestine will solve the Jewish problem after the war.

☆

PRO-DEMOCRATIC Finnish newspapers received in Stockholm carry attacks against the chief of the state police, Anthoni, for his alleged responsibility for the mistreatment of Jewish refugees. Demanding his removal, the *Arbetsbladet* says that the plan to deport the refugees to Germany was luckily frustrated, "otherwise Finland would have been disgraced forever."

☆

HENRIK W. DE KAUFFMANN, Danish Minister to the United States, says that 5,000 Jews have escaped from Denmark in the three weeks since the Nazis there decreed deportation.

Mr. de Kauffmann stated that Denmark, with a population of 6,000 Jews, had taken in an additional 2,000 Jewish refugees from other lands occupied by Hitler.

☆

The Crémieux Decree, which was abrogated in 1941 by the Vichy government of Marshal Pétain and later by Gen. Henri Giraud, was reinstated by the French Committee for National Liberation. The 140,000 native Algerian Jews who were deprived of their French citizenship by abrogation of the decree, have thus had all their pre-war rights restored.

The Crémieux Decree, which was issued in 1870, will govern the Jews of Algeria until the French Republic is re-established. The act came as a result of pressure on the part of liberal elements, including Gen. de Gaulle, who considered repeal of the decrees to be an anti-Jewish measure contrary to the principles of a democratic France.

While the Vichy government abrogated the Crémieux Decree under German pressure, Gen. Giraud explained his repeal of the decree as motivated by a desire to keep the Jews of Algeria on the same status as the Moslems there, despite the fact that the Moslems, for various reasons, preferred not to accept French citizenship.

☆

MAX REINHARDT died on October 30 at his New York home, 114 East 52nd Street, after a short illness. He was seventy. Three weeks ago, while directing the production of the operetta "La Belle Helene," he suffered a stroke. Pneumonia developed. With him at his death were his wife, the former Helene Thimig, Austrian actress whom he married in 1935, and two sons, Sgt. Gottfried Reinhardt and Wolfgang Reinhardt. (A sketch of Reinhardt's life appeared in the *Review* last month.)

AUSTRALIA has agreed to permit refugees to seek employment in many war industries hitherto barred to them.

A new ruling gives special status to aliens who are political or religious refugees, placing them in virtually the same category as nationals of neutral nations. Guarantees by Jewish authorities concerning the trustworthiness of the refugees will be acceptable by the government.

HONOR ROLL

The following is an additional list of members, sons and grandsons of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.

⊙

Forman, Melvin M.
Katlowitz, Irwin, Pfc.
Levinthal, Jay Goell, S I/C
Model, Bernard J., Pvt.
Rubin, Donald
Shapiro, Richard I., Pfc.

⊙

The following is a list of promotions in rank:

Geduld, I. Joseph, Pfc.
Goldman, Daniel S., Sgt.
Goldsmith, Donald B., Lt.
Koch, Lawrence J., Pfc.
Lipshutz, Raymond, Cpl.
Meisel, Samuel J., Pfc.
Moskowitz, Melvin, Cpl.
Shiffman, Sidney, Lt.
Zirn, Benjamin, Pfc.

⊙

SAUL TCHERNICHOVSKI — REBEL POET

[Continued from page 7]

The flower of us fight to the death
to be free.

Raise the banners to Zion, O warriors
of Judah!

The Lord God is mighty, our strong-
hold and aid;

If there be no walls, friends, then
we'll be the ramparts,

Our corpses the bastion, our hearts
the stockade!

Heidelberg and Lausanne entered his life. In both towns he studied fiercely, eagerly, furiously; in both towns he roamed about, seeking love and beauty as feverishly and passionately. He described both in lines which, for their almost fantastic beauty, have no equal in any literature. He was almost pagan in his love of nature, pagan in his divining its every mood and secret, pagan — or pantheist — in trying to share with it his life, his thoughts, his emotions.

He was Jewish, of course, and he felt his people's smart deeply. He was among the first singers of Zion, and would have given his all to improve their lot. In a letter to a friend he wrote: "The lot of my people is very hard. I determined to go out and save my people, to devote all my energies to them, to place the fragments of my heart among their slain. But I have done nothing, for I was entangled in chains of roses. Thousands of blossoms in all their riot of color and beauty were opening in my heart."

The first Kishinev riots came. They shook the whole world, and Bialik wrote his mighty "The City of Slaughter" and "The Scroll of Fire." But Tchernichovski was mute. When his friend, Joseph Klausner, chided him for his silence, Tchernichovski wrote back: "All poets should by right be poets of conquest, but the ugliness of life, poverty, oppression and evil, make them poets of defeat. I am a poet of conquest; but, as a Jew, it is my destiny to be a poet of defeat. And against this fate I struggle, and even as a Jew, I am the bearer of the song of conquest. But when I feel defeated, I am silent, for the conquered have no songs but dirges."

He returned to Russia to practise his medical profession in a number of small towns and villages, where he did not see

a Jew in months. He lived in poverty and without recognition; he was treated almost as a stranger. Still, poems and stories flowed from his fertile pen. During and after the first World War, he lived alternately in Russia, Germany and, eventually, in Palestine, always without friends, without notice, without means. "People who hear that I am a doctor think that I am a Doctor of Philosophy; those who do know that I am a Doctor of Medicine, pay no attention to me because of the money I am making from literature, while the literary busybodies envy the wealth I am deriving from medicine."

Saul Tchernichovski's poems appeared in ten volumes, by far the largest output of any Hebrew poet. Besides his original songs and ballads and "Baruch mi-Magenza," which, as a historical narrative poem stands in a class by itself as the greatest in Hebrew literature, he enriched Hebrew letters with a number of translations from the poetic works of the classical and modern writers.

Few men were as lavish, as inexhaustible as he. He worked almost to the very end, when death took the pen out of his hand. To him all the forms of the poetic art had become revealed. He did a good deal of work outside the field of poetry, a Hebrew "Dictionary of Medical Terms," for example, and made an attempt at dramaturgy with a play which he called, "Bar Cochba." He wrote with passion and with great ease. He was also a great technician and created his own forms. He helped to modernize Hebrew poetry, and had a feeling for melody such as was given to no other Hebrew poet. His poems literally sing as they are read. No translation can do justice to their beauty.

One might write at length on still other aspects of Tchernichovski's genius, for he was the most modern, the most European, the most daring of Hebrew poets. He was at home in many literatures, absorbed, digested and assimilated the masterpieces of many lands and ages. He opened the windows and let in Hebrew readers on the currents and movements of the outside world. He enlarged and deepened the literary horizon of his people and saved it from insularity. He

was as indefatigable as a translator as he was an original as a creator. And his translations cover a wide variety of subjects. They include Babylonian, Egyptian and Greek masterpieces, comedies, epics, poems; they include works by Theocritus, Moliere, Longfellow, Burns, Shelley, Musset, Goethe. He rendered into ringing Hebrew the philosophical dialogues of Plato and Homer's "Iliad" and "Odyssey." He translated the Finnish epic poem, "Kalevala," and for this work received from Finland the decoration of the "White Rose." In his will, however, he directed that this decoration be returned to the Finnish Government.

His foreign flirtations did not blunt the edge of his own genius. His dwelling in gardens not of his people failed to influence the style and manner of his writing. He was perhaps the most original of Hebrew poets. While Bialik harked back to the Prophets, he looked within himself. What rebelliousness there was in him came from within and not from without, from his dissatisfaction with the old forms, the old traditions, the old life, rather than from any other source. Whereas the products of the other poets were the results of pain and suffering, his were rooted in his own nature — the outflow of a sunny and exuberant life which even subsequent disappointments failed to dampen.

It is an odd footnote to Tchernichovski's life that although his first poem was published in a Hebrew periodical in Baltimore, he is not as well known in this country as some other Hebrew poets.

Australian Colony

DETAILS of his negotiations with the Australian Government with regard to the establishment of a Jewish settlement in the Kimberley district of Western Australia through Jewish mass-immigration from European countries were given in New York at a press conference by Dr. I. Steinberg of the Jewish Free-Land League.

Dr. Steinberg, who arrived recently en route from Australia to London, emphasized that the project has the support of all the church leaders in Australia, as well as of the labor unions and the leaders of commerce and industry. The Western Australian Government has approved the plan, under which a territory as big as Belgium would be opened for Jewish colonization.

BROOKLYN JEWISH CENTER ACTIVITIES

Chaplain Joshua Goldberg To Preach This Friday Night

THIS Friday night at our late services which begin at 8:30 o'clock we shall have the privilege to have as our guest preacher, Chaplain Joshua L. Goldberg, Lt. Commander in the United States Navy, who will preach on the subject, "Culture or Civilization."

Chaplain Goldberg is one of the first Rabbis who have enlisted as Chaplain in the present war. He is known to many of our members because of the fact that he was one of the first members of our faculty in the Hebrew School and was connected with us for many years before he began his studies for the Rabbinate. He is the Rabbi of the Jewish Center in Astoria.

His appearance in our pulpit will mark our observance of Navy Day which the American people are observing this month.

Cantor Rubin Tucker will lead in the congregational singing and will also render a musical selection.

We hope that many of our members, their families and friends will join us at this very important service.

Advance Notice

RABBI LEVINTHAL will preach on the subject "The Jew — Race, Nationality or Religion?" at the late Friday night services on December 3.

Institute of Jewish Studies For Adults Now Open

THE Institute of Jewish Studies for Adults began its eleventh season a few weeks ago with a very fine enrollment. Rabbi Levinthal has extended the time for registration in order to enable those who have not yet joined these classes to do so.

The schedule of courses is as follows:

On Tuesday evenings at 8 o'clock, Mrs. Bush Steinboch lectures in Jewish history and Dr. Michael Higger gives a course in the text of the Talmud. The text studied this year is *Baba Metzia*. At 9 o'clock Dr. Higger gives a lecture course interpreting the legendary and

folk-lore passages in the Talmud.

On Thursday evenings we have all the courses in Hebrew: Mrs. Serbin-Beder teaches the beginners' class at 9 o'clock; Miss Ungar the second class at 8 o'clock; Miss Rubee the advanced course at 8 o'clock and Mr. Edelhait gives a translation course in passages of the Bible at 9 o'clock.

There is a special women's class which meets on Wednesday in the morning taught by Mrs. Helen Levinthal Lyons. The course in Jewish History is given at 10 o'clock and the course in Bible and Prayer Book at 11 o'clock.

Members are urged to enroll in one or more of these courses.

Center Protests American Jewish Action

AT the last joint meeting of the Board of Trustees and Governing Board of the Brooklyn Jewish Center a resolution was unanimously adopted protesting the action of the American Jewish Committee in withdrawing from the American Jewish Conference.

In line with the above decision, our President, Judge Emanuel Greenberg, has sent the following letter to Judge Proskauer:

DEAR JUDGE PROSKAUER:

At a regular joint meeting of the Board of Trustees and Governing Board of the Brooklyn Jewish Center held last night, Wednesday, October 27, 1943, the following resolution was unanimously adopted:

"Resolved that the Brooklyn Jewish Center expresses to the officers of the American Jewish Committee its keen disappointment and its great sorrow at the action taken by the Executive Committee of the American Jewish Committee at its meeting held last Sunday, October 24, 1943 at which they withdrew from the American Jewish Conference.

"The Brooklyn Jewish Center together with the great majority of American Jewry looked with the greatest hope and satisfaction on the organization of the American Jewish Conference which was to serve as a unifying force of all Ameri-

can Jewry.

"We deplore this act of the American Jewish Committee primarily because it breaks the much desired unity of American Jewry these tragic days.

"The Brooklyn Jewish Center voices its earnest hopes and makes a sincere plea to the American Jewish Committee that it reconsider its action and that it once again join the American Jewish Conference, which can be of such valuable service in helping world Jewry solve the many vexing problems that face it today.

"It is further resolved that a copy of this resolution be forwarded to the American Jewish Committee."

Sincerely yours,

EMANUEL GREENBERG

President

Next Program Meeting of the Sisterhood on Monday, December 13

THE women of the Center are urged to remember the date of the next meeting of our Sisterhood which will be held on Monday afternoon, December 13 at 1:30 o'clock.

A very fine program is being arranged, the details of which will be announced in the next issue of the Bulletin.

Red Cross Production Department

THE Red Cross Production Department has now resumed its activities and will be open for work on Mondays, Tuesdays, Wednesdays and Thursdays from 10 A.M. to 4 P.M. Surgical dressings in the Auditorium on Tuesdays and Wednesdays from 10 A.M. to 4 P.M. and evenings from 7:30 to 10:30. Come and bring your friends.

A Letter of Praise from the American Red Cross

WE have received the following letter from Col. Bigley of the American Red Cross addressed to Mrs. Maurice Bernhardt, Chairman of our Production Department:

MY DEAR MRS. BERNHARDT:

For a long time it has been my desire to visit the Red Cross Unit at the Brooklyn Jewish Center for one purpose and that is to express to you and to the ladies connected with your Unit my own and

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ANDERMAN, MAX

Res. 558 Montgomery St.

Bus. Curtains — 230 Fifth Ave.

Married

Proposed by Philip Palevsky

BLICKSTEIN, LESTER

Res. 555 Kingston Ave.

Bus. Rayons — 50 Bond St.

Married

Proposed by Harry Blickstein

COHEN, MRS. GOLDDYE P.

Res. 201 Crown St.

Proposed by Mrs. Benj. Katz

GOLDSMITH, EMANUEL

Res. 372 Brooklyn Ave.

Bus. Paper — 10 N. 10th St., Bklyn.

Married

Proposed by Isaac Schrier

GOLDSTEIN, HARRY

Res. 609 Montgomery St.

Bus. Teacher — 29 Ft. Greene Pl.

Married

Proposed by Frank Schaeffer

GOTKIN, HARRY

Res. 394 Alabama Ave.

the Board of Directors' deep appreciation of your unselfish and patriotic work and for the devotion you have manifested in Red Cross during these strenuous days. Unfortunately my time has been so taken up that I have not had the opportunity of making this visit and so take this media to express to you how much I appreciate the great work being done at the Brooklyn Jewish Center.

As the winter season approaches, the Brooklyn Chapter will be called upon again to greatly expand its program, and I know when we call upon your Unit for redoubled effort we shall get a hundred per-cent response.

I do hope you will say to your ladies for me, "Thank you."

Very sincerely,

J. H. BIGLEY

Executive Director

Bar Mitzvah

A HEARTY Mazel Tov is extended to Dr. and Mrs. Bernard Smulow of 255 Eastern Parkway upon the Bar Mitzvah of their son, Jerry, which will be celebrated at the Center this Sabbath morning, November 27.

Bus. 302 W. 37th St.

Single

Proposed by Samuel Schoenfeld and

Albert Witty

GREENHOLTZ, BEN

Res. 473 Crown St.

Bus. Mfg. — 225 W. 37th St.

Married

Proposed by Irving Kabram and

Dr. L. Nelson

KESSLER, HARRY

Res. 770 St. Marks Ave.

Bus. Mfg. — 12 E. 22nd St.

Married

Proposed by Tobias Zwerdling

KRONISH, HERBERT

Res. 919 Park Pl.

Bus. 44 Court St.

Married

Proposed by Emanuel Greenberg and

Charles Fine

MEYER, LAWRENCE

Res. 543 Crown St.

Bus. Attorney — Municipal Bldg., Bklyn.

Married

Proposed by M. Neinken

NATFELSON, MISS AGNES

Res. 195 Underhill Ave.

Bus. Teacher — Thomas Jefferson H. S.

Single

Proposed by Rabbi M. Lewittes

RAEDER, DR. ARTHUR

Res. 615 Eastern Pkwy.

Bus. Dentist — Same

Single

Proposed by Benj. Markowe and

Louis Kotimsky

RINGLE, SAMUEL

Res. 2018 — 70th St.

Bus. Retail Shoes — 94 Delancey St.

Married

Proposed by Harry Samburg

RIVKIN, LOUIS

Res. 1025 St. Johns Pl.

Bus. Mfg.

Married

Proposed by Jacob S. Doner

ROSS, ALBERT

Res. 270 Crown St.

Bus. Chemicals — 125 W. 33rd St.

Married

Proposed by Arthur Basescu and

Dr. Wm. Douglas

SIEGEL, MILTON

Res. 1614 Bedford Ave.

Bus. Radio — 1619 Bedford Ave.

Married

Proposed by Milton Chasin

SWARZMAN, OSCAR

Res. 919 Park Pl.

Bus. Rainbow Shops — 42 Amboy St.

Married

Proposed by Isidor Fine and

Mrs. Tillie Leff

WEINER, CAPT. IRVING

Res. 1476 President St.

Married

Proposed by Adolph Rosenheim

WELISH, HERBERT

Res. 75 Ocean Ave.

Bus. Machinist — Bklyn. Navy Yard

Single

The following have applied for reinstatement in the Brooklyn Jewish Center:

EISENBERG, ISRAEL

Res. 770 St. Marks Ave.

Bus. Retail — 163-34 Jamaica Ave.

Single

FINE, JESSE J.

Res. 135 Eastern Pkwy.

Bus. Attorney

Married

Proposed by Isidor Fine and

Mrs. Tillie Leff

GUNTHER, BEN W.

Res. 160 Central Park W.

Bus. Underwear — 588 Broadway

Single

Proposed by Ben Martz

HUTT, NATHAN

Res. 640 Montgomery St.

Bus. Hat Mfg. — 580 Broadway

Married

KIINGER, HERMAN

Res. 170 Hawthorne St.

Bus. 230 W. 38th St.

Married

Proposed by Albert Glickman

ROSENFELD, I. B.

Res. 748 St. Marks Ave.

Bus. Cotton Goods — 729 Broadway

Married

SALTZMAN, DR. EDWARD A.

Res. 290 New York Ave.

Bus. Physician — Same

Proposed by Joseph M. Schwartz

[Additional applications on page 22]

"JUST BETWEEN OURSELVES"

[Continued from page 4]

Isaiah Lippman, from Fort Sam Houston, Texas, added his praise to the J. W. B.: "It will interest you to know, that the Jewish Welfare Board is doing a remarkably fine job, as usual. Have been in contact with this organization in various towns throughout Texas, and can utter nothing but praise. San Antonio, which lies outside this post, took care of all Jewish boys for the Rosh Hashonah holiday and did a wonderful job in synagogues and homes."

A very interesting observation was made by Ben Zirn, who is in Camp Barkeley, Texas: "I was very pleased to receive your letter, for it made me happy to know that we boys in the service are constantly being thought of and remembered by our friends and teachers back at the Brooklyn Jewish center. It wasn't so long ago that I used to devote an hour and fifteen minutes, five days a week, to learning how to be a good Jew and a better American. Little did I realize, at that time, how valuable, and how important those lessons I so earnestly studied would be in the near future. It gives me pleasure to express to you, my appreciation for all that the Hebrew School Classes have taught me. When I went to Hebrew School, the big thought in mind was to get a diploma, not a practical education. I'm thankful, now, that my parents sent me to Hebrew School and kept me 'on the ball' all eight years. It taught me the invaluable history of my people, gave me an insight into the pleasures and cruelties of the world, and, most of all, taught me how to get along with my fellow Americans, Jew and Gentile, alike. I have met Jewish boys from all over the country and in every case those boys who go to Services Friday night and have had a Hebrew education are the leaders in their platoons. I know, without boasting in any sense, that that is true in my case."

Lieut. Sidney H. Saffer, writing from overseas, hinted at what so many of us realize, that there is need for the quickening of the morale and the fighting spirit of the people at home. "With so many of our boys out here (South West Pacific) and other parts of the world, it is good to know that there are teachers,

of your calibre, at home to keep up the morale of our Jewish families. The morale of our boys here is good; that of our folks at home requires bolstering by leaders like yourself from time to time. Although we have no Synagogue here, my thoughts on Rosh Hashonah and Yom Kippur were with all our people at home, and the feeling that next year will find most all our boys at home in the Synagogue, where we should be, is a joyous one."

I must reserve for future issues further interesting comments and observations conveyed in this cherished correspondence with our men in uniform. I want to close, however, by quoting in full a letter from one of our members, Col. H. I. Tepererson, a prominent physician in our community who enlisted at the very outbreak of the war. To his credit it must be said that as soon as he arrived in the military camp he concerned himself with the religious welfare of the Jewish men he found there. He has often written to me, describing the needs of the men, and he was helpful in a large measure in bringing improvement in that field of service. This is what he wrote now from Fort Jackson, S. C., where he is rendering fine service in the 74th General Hospital:

"Thank you for your kind New Year's message. To one away from home and family your words are indeed comforting. I might add that I receive the *Center Review* regularly and enjoy its lucid articles on national and local problems. It forms another link to my community.

"Rosh Hashonah this year means so much to the Jewish people. Besides the prayer for victory and peace it appears that we are now very much closer to the realization of our perennial wish of 'Lashono Habaah Berusholayim.'

"A year ago I commented on the Jewish chaplain situation in the army. I am happy to say that there have been changes for the better, and that the Jewish chaplain has now found his place.

"This year I attended services on the post. The chapel was crowded, the Holy Day Services were quite inspiring even though abridged. Our able Chaplain

Grossman was assisted by a young cantor who is temporarily devoting his full time to Uncle Sam. The usual color and buoyancy which pervades the atmosphere of a civilian congregation was completely lacking.

"The solemnity of the day could be sensed in the stillness of the atmosphere. There was 'no chatting with neighbors; each one's attention was fixed on the altar or on the small prayer book resting in the worshiper's hands. The gravity of the occasion was visible in the face of every man or woman of this uniformed congregation. For these men and women not only prayed for victory but realized that theirs was also the task of achieving it. They could not purchase victory with bonds alone; their immediate future might demand flesh, blood, or even life. That is how they prayed at Fort Jackson on the evening and the morning of the next day.

"Everyone realized that victory entails sacrifice, but that this privilege should not be limited to the men in uniform. If there are any benefits to be derived from a victorious peace they will be shared by all, and surely all should contribute towards their attainment. I am certain many at home feel that way.

"My little son David now attends your Hebrew School and he tells me he enjoys it immensely and learns a lot. He even repeats a few Hebrew words to me in my telephone conversations with him. My wife also enjoyed the services at the Center.

"So thank you again for your thoughtfulness, and may God grant you and 'Kol Yisrael' a new year of greater happiness."

I am grateful to all the correspondents. I am certain that my readers share with me my keen interest in all that is said by the men who are doing so much to bring victory to our cause, and, we hope, a just and lasting peace for all the world.

Israel H. Peruthal

Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.

THE DRAMA OF THE CONFERENCE

[Continued from page 10]

be unlimited immigration to Palestine. But he made no reference to the Jewish Commonwealth, to the Jewish control of immigration, to any idea in dispute. He contented himself with saying that "Israel must be restored to nationhood."

VII.

At this halting moment between night and day, between peace and war; with the Zionists greatly troubled, with the non-Zionists uncertain as to where this confusion would lead, the man destined to play the part of *deus ex machina* revealed himself in the person of Abba Hillel Silver, who was the next speaker — not representing the Zionists, but the American Jewish Congress. Dr. Silver rose from his seat in the second row on the platform. He moved somewhat clumsily and with uncertain steps in the direction of the speaker's desk. He leaned his hands on the desk and braced his shoulders. Then his voice rang out. He was the debater, the pleader, the rebuker. He was interested in making a case and winning it, and used all the arts of the advocate who wanted to win a verdict. He sought the right word to describe what he wanted to say. He was not evasive. He was not tactful. He was not considerate. He was in dead earnest and wanted his truth to be known. He gave a moving, penetrating analysis of the present conditions of Jewish life.

He said: "The Jewish people are in danger of coming out of this war the most ravaged of peoples and the least healed and restored. The last war granted the Jews of Europe not only the rights of citizenship, but even minority rights. But it brought in its wake the most thoroughgoing, brutal and annihilationist anti-Semitism our people has ever experienced."

He disdained the reference to the idea of a Jewish Commonwealth as an ideology. He asked: "Is the natural, normal instinct of a homeless people to find a home for itself after centuries of homelessness and to lead a normal, natural existence, an ideology? Is it an ideology for an Englishman to want an England, or for a Frenchman to want a France? Is it an ideology for the people of Israel to want the land of Israel? We are not

insisting on ideologies. We are insisting on the faithful fulfillment of obligations internationally assumed towards our people and on the honoring of covenants made with us. If we surrender our natural and historic claim to Palestine and rely solely on the refugee philanthropic appeal, we shall lose our case as well as do violence to the historic hopes of our people. To ask, therefore, the Jewish people to abdicate the political positions which after centuries it finally acquired in Palestine, or by remaining silent about them, to suggest to the world that we have abandoned them, on the vain assumption that this would lead to the opening of the doors of Palestine to large-scale Jewish immigration, is utterly fantastic."

Any summary would be inadequate to convey the totality of the impression made by Dr. Silver. His address was interrupted many times by fervent applause, by resounding acclaim. It created an electrical excitement that seemed to bind every listener to every syllable uttered by the speaker. It was the climax of a great moment. It was the most significant event in the Conference. It served to bring back the Zionists to the mood of unswerving loyalty to their cause. It banished all thought of compromise and retreat. It strengthened their conviction that they could carry the whole Jewish people with them on the wings of their faith and enthusiasm in the great struggle in which they are now immersed.

GERMANY'S TRAGIC JEW

[Continued from page 10]

the Hate Song as one of the least significant of his creations; that it had gained its tremendous popularity against his will; the others, like Thomas Mann, or the Socialist *arbeiter-dichter*, had written lines no less spiteful than his own; that he was anything but a politician, and that he had publicly apologized for his wretched poem in a letter to a Berlin paper in 1919. It was in vain — his renown was to burn him for the rest of his life like the shirt of Nessus, to use Stefan Zweig's words. This kind, highly educated, immensely gifted poet was a marked

VIII.

Having riveted the attention of the Conference, of the visitors, of the lobbies on the presentation of the Zionist position, the demands of the Zionists as the representatives of the majority in Jewish life, having aroused their spirits and their enthusiasm and their determination, and having given one of the clearest expositions of Zionism, uncomplicated by ideology, heard in many a year in the American Jewish Community, the question of Palestine passed over into the hands of a committee, of which Dr. Silver had been selected as Chairman. There, Dr. Silver adopted the reverse of the platform method he had used the night before. He was silent. He did not join in the debate. He was the moderator, directing the discussion of forty-six speakers, keeping "the table" clear for the resolutions, adding nothing to his presentation in the plenum. All the Zionist speakers, as if at last released from their inhibitions, forgot whatever idea they may have had of conciliation and compromise, of adjustment and avoidance, and stoutly held to the line laid down. The vote in committee was sixty to two. The vote in the plenum recorded only four against and about twenty not voting.

Thus, the drama was played and came to its unexpected end. If I may venture to say, the Hero (as described) gave a great performance. The Adversary contented himself with a small part, well-mannered, urbane, but ineffectual. And the Conference proceeded to the other matters on its agenda. All else was in the nature of an anti-climax, as happens very often in the last act of a great drama.

man; many of his colleagues refused to greet him; an unpleasant silence fell when he entered a meeting, and friends of mine rebuked me for having contact with that "monster," although, actually, he was only a victim of the hysteria of hate that befell all belligerent nations.

Like Walther Rathenau and other super-assimilated German Jews, Lissauer profoundly admired the Prussians, and he remained a typical Prussian even though he spent the last fifteen years of his life in Vienna, where he had gone with his

[Continued on next page]

second wife, a kind-hearted Gentile woman who survived him and who, in 1938, when the Nazis invaded Austria, courageously aided many of her late husband's Jewish colleagues. (Lissauer's first wife, a Jewess, died in a lunatic asylum.) But the German nationalists rejected his enthusiastic odes (written in a forceful style reminiscent of Walt Whitman) on such German composers as Bach, Beethoven, or Bruckner, and his expressionist dramas on Martin Luther, Thomas Muenzer, and General York — subjects only an "Aryan" should be allowed to deal with. Yet when Lissauer turned to Jewish topics, such as the story of Moses (in his remarkable drama, "Der Weg des Gewaltigen") or that of "The Wife of Jephthah," the Jewish press, angered by Lissauer's former alliance with German nationalism, ridiculed him, declaring that

he had made his Biblical heroes talk like Nordic heathen gods and barbarians — a reproach not entirely justified.

What *was* this man, then, that I saw die in the Jewish hospital of Vienna a few months before Hitler was to occupy Austria? An opportunist, a mere mountebank, an "Aher" of German Jewry? I do not believe so. I think he was sincere in his desire, like that of the late philosopher Hermann Cohen, for a complete amalgamation of Judaism and Germanism, without, however, abandonment of the Mosaic faith. When Hitler came to power in Germany, Lissauer's dreams seemed destroyed forever, and in his last years he wrote a cycle of tragic confessional psalms no less moving than the longing stanzas Heinrich Heine had written on his *matratzengruft* in Paris eighty years before.

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Rabbi Levinthal will preach on the weekly portion of the law.

Rev. Rubin Tucker will officiate.

Mr. Samuel Edelheit will continue his lectures in Yiddish in the Beth Hamidrash on Saturday afternoons at 4:00 P.M.

Mincha services at 5:00.

Daily Services

MORNING services at 7:00 and 8:00.

Mincha services at 5:15.

Congratulations

HEARTIEST congratulations and best wishes are extended to Mr. and Mrs. Nathan L. Goldstein of the Granada Hotel, upon the birth of a son to their children, Major and Mrs. Sidney Becker of Washington, D. C.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of the following gifts:

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BEN BERNIE'S LAST CURTAIN

[Continued from page 15]

tering manner that later made him famous on the radio.

"He returned to New York, met Phil Baker, an old friend, who then lived on Seventy-second Street. Phil insisted he was a concertina expert, and was so persuasive that the team of Bernie and Baker was formed. (Ben had changed his surname again to the one that stuck the rest of his life.)

"Then came the war. Baker joined the Navy, and Bernie, as he used to explain it, served the Intelligence Division by watching German acrobats on the Orpheum circuit, where he had a single act. After the war, when the jazz-band craze was at its height, Bernie formed an orchestra. It was chosen for the opening of the Hotel Roosevelt in 1922.

"Bernie's band created a new style of informality, with Bernie making wry remarks to the radio audience — it was one of the first bands to go on the air — and the dancers. Crowds filled the Roosevelt Grill, where he was, and his success was assured. A tour of European cafes fol-

lowed, but when he returned to this country Bernie was 'broke.'

"He scraped enough money together to get to Hollywood, where he found work for his orchestra at the Montmartre Cafe. Maurice Chevalier came in one day with a party while engaged in organizing a two-week vaudeville show for a run on the Coast. He gave Bernie a place as a featured entertainer.

"This venture was sensationally successful. Ben and 'all the lads,' as he called his orchestra, received an offer from College Inn in Chicago. With this went a sponsored program on the air. He had been almost continually on the air since that time, and before his last illness made frequent appearances at Army camps."

Bernie and his first wife, Mrs. Rose H. Anzelevitz, were divorced in September, 1935, after being married twenty years.

The next November Bernie married Miss Dorothy Wesley of Miami Beach, Fla., who was at his bedside when he died.

A son by his first wife, Pvt. Jason Bernie, survives him.

Amsterdam "Juden Rein"

ANNOUNCING that the last of Amsterdam's 65,000 Jews had been deported by the Nazis on September 29, Premier Peter Gerbrandy, of the Dutch Government-in-Exile, made a moving speech in which he said: "Although there are hardly any Jews left on Dutch soil, the Jewish element of our people will resume one day its place in the Netherlands."

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The Brooklyn Jewish Center Review

December 1943

THE JEWISH BOOK

By JACOB S. MINKIN

ANDRE SPIRE—INSPIRER OF THE JEWISH REVIVAL IN FRANCE

By MARK SOLITERMAN

JEWS IN THE HEART OF EUROPE—SWITZERLAND

By ALFRED WERNER

WHO CRUCIFIED JESUS?

By DR. MOSES JUNG

NEWS OF THE MONTH

THE JEW IN THE ARMED FORCES

By CPL. LAZAR E. LEVINTHAL

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NEXT

MEMBERSHIP SOCIAL

Tuesday Evening

December 28th

at 8:30 o'clock

The program of entertainment
will be presented by the well
known Choral Group of the
Zionist Youth Commission. Our
Cantor, Rev. Rubin Tucker, will
bless the Chanukah lights and
sing several appropriate selec-
tions. All Center members, men
and women, are cordially in-
vited to attend. Refreshments
will be served.

BASKETBALL GAME
Brooklyn Jewish Center

—vs.—

Union Temple

This Sunday, December 26th

9 o'clock

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B.J.C. vs. Washington Heights
Y.M.H.A.

BROOKLYN JEWISH CENTER REVIEW

Vol. XXV

DECEMBER, 1943 — KISLEV, 5704

No. 16

An Old But Ever New Message

THE Chanukah lights, which we will kindle during the week beginning December 21st, speak to us as poignantly now as they did more than two thousand years ago in the days of the Maccabbean victory. They tell of the heroic victory of a people few in numbers but great in faith against the mightiest military power of that day. They conquered because they fought for a sacred ideal, the same ideal which animates the democratic forces of our time: the sacredness of the human personality and the freedom to develop that personality in the image of the Divine.

It is the everlasting glory of the Maccabees that they remained true to their ideal not only in the days of battle but also when peace finally crowned their efforts. The victory which they achieved on the field of battle did not suffice; they saw to it that victory crowned the peace as well. A purified Temple, dedicated to the loftiest truths of God, was the living evidence that they meant to win the peace as well as win the war.

May the Chanukah lights which illumine our homes herald a modern Maccabean victory of right over might, and a new dedication of a purified Temple of Humanity to the ideals of peace and justice for all mankind.

— I. H. L.

Prof. Ginzberg's Seventieth Birthday

THE Brooklyn Jewish Center is happy to join in the many tributes that are now being paid to Professor Louis Ginzberg, the distinguished sage and scholar, on his seventieth birthday. For forty years, as Professor of Talmud in the

Jewish Theological Seminary, he has added lustre to that institution. His influence, however, extends far beyond the walls of the Seminary. His many works and researches in the field of Rabbinics, his monumental commentary on the Palestinian Talmud, have won for him the foremost rank among the great Rabbinic scholars of all ages.

We join universal Israel in the fervent prayer that Professor Ginzberg and his dear ones may be blessed with health and strength, so that he may continue to enrich the Vineyard of Israel for many, many years to come.

— I. H. L.

Our Increased School Population

THIS year's enrollment in all the schools of the Brooklyn Jewish Center shows a remarkable increase over the past few years, an increase which indicates that our community has at last awakened to the great need of Jewish education for our young.

In our afternoon Hebrew School we have 185 pupils, an increase over last year's registration of over 40%. In our Center Academy, the enrollment is 132, also a considerable increase over last year. In our Hebrew High School division, which we are conducting in collaboration with the Jewish Education Committee, we have 18 pupils. Our Consecration Class is the largest that we have had for many years, 23 girls. In our Sunday School our Register shows 198 pupils.

Altogether, in all our educational departments, we are taking care of 556 boys and girls — the future leaders of our Jewish community.

It is true that the size of our community warrants an even larger school population. We are satisfied, however, that our efforts are bearing fruit, and that

our community as a whole is becoming "educationally minded," realizing that *Talmud Torah Keniged Kulom* — that Jewish education is the primary need in Jewish life today as it was in days of old.

— I. H. L.

An Organic Weakness In Jewish Life

MADAME Chiang Kai-shek recently remarked that "whatever an individual can do is picayune as compared with what a group can accomplish."

This is a restatement of the age-old aphorism, "in unity there is strength."

The history of the Jewish Galuth for two thousand years is an illustration of a tragic failure to recognize the validity of this principle. We have never, during these twenty centuries, been united. On the contrary, instead of husbanding our strength through union we have dissipated it, and left ourselves all the more vulnerable to the attacks of our enemies.

Whence comes this organic weakness of the Jew? We can point to one explanation: the individualism of the Jew drives him always to an expression of his personal point of view, to a degree which amounts almost to a worship of the intellect.

We have been warned against such worship — warned by our experiences and warned by our leaders. Prof. Einstein has put it this way: "We should take care not to make the intellect our God. It has, of course, powerful muscles, but in personality it cannot lead, it can only serve; and it is not fastidious in its choice of a leader. This characteristic is reflected in the qualities of its High Priests, the intellectuals. The intellect has a sharp eye for methods and tools but is blind to ends and values." Our history has for many centuries exemplified these weaknesses. The Jew has been a philosopher and a debater, but has not been

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Israel H. Levinthal, D.D., D.H.L., Rabbi

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practical enough to see that while he talks his enemies act.

The future for our children will surely be dark unless in meeting the attack of our enemies we become more practical and combine our strength. The first requirement is that the individual Jew realize the necessity of identifying himself wholeheartedly with the needs of the community, giving to such needs his time, his money and his devotion. Let us make of the phrase "Divided we fall, united we stand" a rule of conduct instead of merely a quotation.

— MAURICE BERNHARDT

Strengthening The Zionist Movement

THE Zionists of America are now in the midst of a campaign to enroll 150,000 members in the organization during the year. It is obvious that if the Jews are to be successful in their demands for a Jewish commonwealth in Palestine they must have the organized and active support of an overwhelming majority of the Jewish population. The recent American Jewish Conference has proven beyond doubt as to where the Jews of this country stand with regard to our aspirations in Palestine. It is imperative that these sentiments should be translated into concrete results in order to achieve our maximum demands. An enlarged Zionist membership would be of tremendous help in the fight for the abrogation of the vicious "White Paper" which tends to put an end to all future progress in the Holy Land.

The Brooklyn Jewish Center has recently adopted a resolution adopting the Zionist platform and pledging its wholehearted cooperation in enrolling every member of the institution in the Zionist movement. To implement this resolution a committee has been appointed headed by that active worker for many worthwhile causes, Mr. Isidor Fine, former president of the Center and of the Brooklyn Zionist Region. The Jews of our community have undertaken to enroll 2500 Zionist members in this campaign. It is a task easy of accomplishment if every member of the Center would do his duty as a loyal Jew by becoming identified with the membership of the Zionist organization and urging his friends to do likewise.

— J. G.

"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

IT is in a joyous mood that I write these lines. One of the cherished dreams of our Center has at last been realized. The little gathering at the home of our president, Judge Emanuel Greenberg, on the memorable evening of December 7th, has again made Center history. The balance of the sum that was still needed for the complete wiping out of the mortgage was quickly subscribed by the very men who had already made substantial subscriptions when the campaign started, but who eagerly offered additional gifts in order that the task should be finished.

The fine thing to be noted about this gathering is that no coaxing, no special pleading, was necessary. The writer of these lines was even spared the usual Rabbinic task of making a plea. The men evidently came eager to give. A few friendly, heartening words of our president, a few brief but earnest remarks by Mr. Rottenberg, and instantly, the offerings came from good Jewish hearts that beat with love for everything that is sacred to the Jew. Mr. Fine set the pace in his own inimitable way, so that everyone was anxious to follow, and to follow quickly.

It was a joy for me to be able to address the gathering *after* the goal was reached, and to beseech for each and every one of these contributors Heaven's blessings for all the love and the service they have given our institution.

The mortgage, finally, is paid off. As Mr. Max Herzfeld, who had the privilege — and the task — of heading the drive, said with intense feeling, at the conclusion of the gathering, "It was the realization of a dream long cherished by all of us." By a happy coincidence, the goal was reached just at the time when we are about to complete the twenty-fifth year of our existence. Now we can truly celebrate this anniversary in a fitting manner. The mortgage can and will now be burned, and our institution, freed of this heavy burden of \$400,000, will now be able to devote all its powers for the work for which it was founded — to

fashion a Jewish community dedicated to all that is noble and beautiful in Jewish life.

It was just two years ago when the first suggestion of this effort was made at the home of Mr. Moses Ginsberg, who was not only the host that night but also the inspiration of the undertaking. The president at that time, Mr. Joseph M. Schwartz, and all his fellow-officers, carried on with zeal and devotion, until, step by step, the final goal was reached. There were others who rendered special service in bringing about the success of this venture. Their names will be proudly acclaimed at the proper time by our appreciative membership.

A year ago last Shemini Atzereth, I preached a sermon which I now recall. I then traced the development of Jewish institutional life in America. I told of the era of mortgages in which we found ourselves, which hindered and retarded the fulfilment of the very purpose for which these institutions were created. We may indeed be thankful that the Center is once again heralding the dawn of a new era in Jewish institutional life.

By a happy coincidence, this gathering at the home of Judge Greenberg took place on December 7th — a date that will never be forgotten in American history.

It was a fitting way in which to commemorate that day. By their deed our men have proven their unconquerable faith, not only in the future but also in the ideals of our beloved America, ideals which are shared by our ancient and glorious religion!

Isidor H. Bernthal

Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.

LAST year, on the night of August 1, Switzerland, the "Heart of Europe," as it was called by Stefan Zweig who lived there during the first World War as a virtual exile, celebrated the 652nd anniversary of Swiss union and freedom by lighting bonfires on hundreds of mountain peaks and parading with torches and lanterns in the cities in her usual way, and as peacefully as ever. It was a demonstration of the Swiss spirit of independence, as strong as that of the Serbs or the Greeks, but with a difference: Switzerland never lived under a foreign yoke, and its democracy is the oldest in the world. It rose in opposition to the unjust rule of the governors who controlled large sections of the country for the Hapsburgs, just as the Thirteen American States rose against the representatives of the English monarch.

Were the Nazis absolutely unable to break, or at least adulterate, this spirit of a small nation completely surrounded by Axis territory? In August, 1937, when the twentieth Zionist Congress was being held at Zurich, I remember having had a discussion with an elderly Swiss journalist on the future of the little republic. A few months before, Adolf Hitler had told a former President of the Swiss Federal Council that "at all times and whatever happens, we will respect Swiss integrity and neutrality. I affirm it categorically."

"I hope you people won't take his declarations seriously," I warned the newspapermen.

Suddenly at this moment he was attacked with a stick from behind by a boy of eighteen who had obviously mistaken the Swiss for a Jew. Several persons attending the Zionist Congress had been beaten by members of the "National Front," a pro-Nazi organization formed in 1933. But this hoodlum had not expected the "Jew" to quickly turn around, grab the stick and give him the sound thrashing he deserved. The people in the street who witnessed the scene laughed and applauded heartily. "That's what any Nazi soldier will get if he ever dares to enter our mountain country!"

"And what about your native Nazis, who molest Jews and try to stir up hatred and disorder everywhere, using the same methods the German Nazis have been using for many years?"

"The Germans have slave natures," my

JEW IN THE HEART OF EUROPE— SWITZERLAND

By ALFRED WERNER

friend replied. "They never had a democracy, whereas our democracy is the oldest and the strongest in the world. We are a nation of Wilhelm Tells. As for the National Front—it's just a bunch of gangsters. They're bribed with Nazi money to mislead credulous youngsters. Hitler will never enter Switzerland!"

At the time I visited Switzerland Nazi propaganda was working on a grand scale, attempting to disunite the four races that make up the Swiss nation and incite them against the 5,000 Jewish Swiss families forming less than 20,000 souls—only 0.4% of the total population. It was an open secret that Germany was circulating maps showing Switzerland as part of Greater Germany. Why, then, did Hitler give up the idea of seizing Switzerland?

"Hitler prefers Swiss neutrality to guerilla warfare in the Alps and the blowing up of the St. Gotthard tunnel," wrote Max Mandellaub ("The Swiss Barometer," *The Nation*, Nov. 13, 1943). Another explanation for the miracle of Swiss survival has it that German leaders, such as Hitler, Goering, Goebbels, Streicher, and Ley, have large deposits in Swiss banks—just in case.

Despite these facts, the position of Switzerland, with a population of four million, and an area only the size of Maryland and Connecticut, is not enviable. And the situation of the Jews in that country is even more precarious, even though they do not seem to be in imminent danger. Living chiefly in the seven larger cities—Zurich, Basle, Geneva, Bern, Lausanne, St. Gallen, and Lucerne—they have hitherto enjoyed full civil and economic rights and have regarded themselves as Swiss. They played a considerable part in the political, cultural and economic life of the country. Three outstanding professors of German literature, Jonas Fraenkel, Samuel Singer and Fritz Strich, all of whom taught at the University of Bern, are Jewish. Jonas Fraenkel was editor of the national edition of the complete works of Gottfried Keller, the greatest Swiss writer. David

Zevi Farbstein, a lawyer, has been one of the Socialist deputies of Zurich for many years, and he has also taken great interest in Zionism and in the defense of Jewry. Jacques Dicker was a Socialist deputy of the Grand Conseil, and M. J. Jacques Kunstenaar was elected president of the Ninth Congress of the International World Federation of the League of Nations Unions at Geneva in 1932. Camille Guggenheim, a well-known lawyer, was elected judge of the highest Swiss court, the Bundesgericht, in 1929. Jews are also very active in industry and commerce, especially in the field of textile, silk, clothes and embroidery production.

Jews have been living in Switzerland since the Middle Ages, and in that dark era they suffered persecution in Switzerland as elsewhere. From the year 1856, however, when Jews were given full civil rights—earlier than in Prussia or Austria—to this very day, the Swiss government has firmly adhered to its pledge of full freedom for the Jews. It is true that *schechita* was prohibited in 1894 and the influx of Eastern European Jews was virtually stopped by the immigration laws of 1921. On the other hand, it must not be forgotten that it was in Basle that the historic Zionist platform was adopted, and in Zurich that the Jewish Agency for Palestine was created. In the past eleven years tiny Switzerland, refusing to be browbeaten by the threats of Nazi leaders, has defended the right of all people living on her soil regardless of their creed or nationality. It has given shelter to thousands of refugees from Germany.

On three occasions in particular did the Swiss take a stand which gained them the admiration of the civilized world. The case of Berthold Jacob is still fresh in memory. In 1935 this exiled German-Jewish journalist, who had written sharp articles against the Nazi regime, was lured from France to Basle by one Dr. Wesemann, a Nazi stool-pigeon who posed as a refugee. Wesemann won Jacob's confidence, kidnapped him and

rushed him to the German border. Wesemann was caught by Swiss police and the Swiss government demanded that Berlin release Jacob. It was chiefly President Motta's firmness that saved the anti-Nazi from the concentration camp.

From October, 1934, to May, 1935, a celebrated lawsuit held the attention of both Jews and anti-Semites. Three outstanding Jews, Dr. Dreyfuss-Brodski, president of the Swiss federation of Jewish communities; Dr. Marcus Cohen, president of the Zionist Federation of Switzerland; and Dr. Marcus Ehrenpreis, chief rabbi of Sweden, brought suit against the editor of the Swiss Nazi organ which had published a series of articles accepting as true the "Protocol of the Elders of Zion." Although there is not the slightest doubt among civilized people that the "Protocols" is a gross forgery, the pamphlet has been circulated in the hundreds of thousands in almost all countries. Despite the intervention of Germany, which sent her "expert," the notorious Jew-baiter, Colonel Fleischhauer, to testify for the "genuineness" of the "Protocols," the Swiss court declared it to be a forgery and fined the culprit.

The "Murder of Davos" gave Swiss judges another opportunity to condemn publicly the German treatment of Jews. On February 4, 1936, David Frankfurter, a 27-year-old Yugoslav medical student, entered the home of Wilhelm Gustloff, the Swiss Nazi leader, and shot him. The deed was one of revenge for the terrible hardships Nazi Germany had inflicted upon her Jews. Frankfurter was sentenced to eighteen years' imprisonment, for the court could not very well recognize the right of any man to take the law into his own hands. But the sentence said bluntly: "It must be recognized, at the same time, that the solution of the Jewish problem sought by the Reich has brought results which have made a painful impression on the Swiss, who compare these results with their own conception of liberty of the individual and of conscience. These phenomena have appeared to them strange and incomprehensible."

While lauding the brave stand of the Swiss government and people, one must not forget to give due credit to the Swiss Jews themselves. Their financial resources are decreasing day by day, since

all imports and exports are controlled by Germany, which has already stipulated that in Swiss dealings with the Axis (or what is left of it) no Jewish firm may take any part. While nothing could be further from their desires than legal discrimination against the Jews, the Swiss government has been forced by world conflagration to follow this regrettable course.

Despite the decline of their financial prosperity — and the Swiss Jews were never very wealthy — they continue to look after those whose fate is so much worse — the refugees. Dr. Joseph J. Schwartz, European Chairman of the Joint Distribution Committee, who flew to New York from his post in Portugal recently to give to the J. D. C. an up-to-the-minute report, revealed that of the more than 60,000 refugees who found a sanctuary in Switzerland, 25,000 were Jews. Although the frontiers are heavily guarded, some sixty Jews still manage to escape to Switzerland from France and Italy each day. Dr. Schwartz praised the hospitability of the Swiss government which, in co-operation with the Jewish communities and the Joint Distribution Committee, cares for the needy, and extolled the Swiss spirit of humanity which is so sorely lacking elsewhere. Incidentally, besides the Jewish civilian refugees there are in the little country a large number of interned Jewish soldiers who fought in the Polish Legion in France and fled to Switzerland after the collapse of the French Republic (1940).

With a delay of about two months, the *Israelitisches Wochenblatt fuer die Schweiz* still reaches me regularly. This is the weekly organ of Swiss Jewry, founded forty-three years ago. The publication tells me that there still exists a Jewish cultural life in the very heart of Europe, while all countries surrounding Switzerland are either "judenrein" or have their Jews reduced to the status of pariahs. In Basle, for instance, which lies on the left bank of the Rhine, Jews are still enjoying their Purim dances, their Bialik and Herzl memorial days, the shofar is being blown on the high holidays, and Sukkoth is celebrated in Tabernacles — while on the right bank of the river is Nazi Germany with her Storm Troopers and concentration camps (imagine New Jersey being part of the German Empire!). The same is true of Geneva,

which is almost completely surrounded by Laval-France and yet can still boast that it preserves the old liberties preached by her greatest sons, Calvin and Rousseau. Because of German pressure, no openly anti-Nazi books now appear in Basle or Zurich. But the good liberal newspapers, such as the *Neue Zuercher Zeitung* and the *Basler National Zeitung*, are still allowed to give their opinions uncensored, and they have strongly repudiated the atrocities committed by the Gestapo in Eastern Europe, especially the wholesale massacres of Jews in 1942 and 1943; the Zurich Playhouse still puts on plays by Jewish authors which have disappeared from the German stage, and employs Jewish actors.

Switzerland's passive resistance is infuriating Germany, but what can she do? More than a year ago the *Voelkischer Beobachter* angrily denounced Switzerland as "the reservation park of democracies," and "a country of *Berg Semiten*" (mountain Jews). The Swiss press refused to accept these descriptions as insults. And, so far, tiny Switzerland has withstood courageously the German pressure for extradition of political refugees.

Will the miracle of Switzerland continue? Nobody can answer that question. All we can do is pray for the preservation of the uprightness, the humanity and the charity that is being shown by the Swiss in the very center of terror-stricken, war-torn Europe.

SONG IN EXILE

THE rustling palms bend readily
Between the sun and me;
The trades blow warm and steadily
Across the turquoise sea.
But I'd rather feel the March wind bite
In the country of the free.

Hibiscus and camellias
Bloom here abundantly,
And roses and gardenias —
No sweeter flowers there be.
But I'd rather see thru bare North woods
One bridal dogwood tree.

The tropic light is mellow
As a lamp in a lighted room;
The sun shines high and yellow
In the quivering cloudless dome.
But, oh, for the snow and the cruel cold,
And the rigors of my home!

— CPT. HAROLD L. JAFFE.
(Written in Hawaii.)

ONCE every year, the National Jewish Book Council takes out its drums and sharpens its pencils to make propaganda for the poor, neglected, and little-cared-for Jewish book. Last year the proclamation modestly called for a Jewish Book Week; this year, no doubt encouraged by past experience, it became more energetic and enterprising and insists on a Jewish Book Month.

Now, this is a highly important and necessary activity, and one which should be widely encouraged and promoted. For, in this country at least, the Jewish book has not yet become a self-sustaining marketable commodity. It is still an infant industry that needs all the paternal care it can be given. Jewish books are honored more by neglect than by patronage.

No class of men is as acquainted with the pain and tragedy of the Jewish book as the Jewish writers and authors. Indeed, Jewish writing is a highly speculative profession and those who entertain ambitions in that field should be sternly warned against it. It is almost as difficult for a Jewish author to pass through the editorial room of a commercial publishing house as for the proverbial camel to pass through the eye of a needle. Non-Jewish publishers scorn a Jewish manuscript not because of prejudice but because of lack of patronage. Publishers who, for idealistic reasons or in a moment of weakness, yielded to the importunities of an insistent author, point to stock-rooms filled to overcrowding with unsold Jewish books.

Still, the opportunity must not be neglected and the campaign must go on. If there is any truth in the survival values of Israel, they lie in its spirit, and the book is its highest and noblest expression. By his book the Jew stands or falls; it may mark his triumph or stamp his defeat. Almost all our great spiritual revivals began with the book, whether in Palestine, Babylon, Spain, Poland or Germany. For the Jews are a spiritual people, no matter what our politicians or Marxist ideologists may say to the contrary. They ruled by the dominance of the spirit when every other symbol of national power was denied them. With the book they fought, triumphed, conquered. Yes, conquered when every sign pointed to defeat.

Our traducers and tormentors had a

much clearer conception of the power and value of the Jewish book than many of our own people. Every attempted crushing of the Jew began with crushing his book. The same was everywhere — Palestine, Spain, France, Russia, Germany. Hadrian planned the extermination of the Jews by outlawing the study of their books; medieval France banished the Talmud from the synagogue before banishing the Jews from the land; Spain consigned Jewish books to the flames before consigning the Jewish bodies to the auto-da-fe, and Hitler prefaced his total war against the Jews by declaring total war against their books.

Now, this is so plain, so true, so obvious, that it admits of no argument. Yet, sometimes I wonder . . . I wonder not about the need, the pressing and inescapable need, of advertising, publicising and promoting the Jewish book, securing for it a place in every private and community library where it will be seen, loved and read. This is so clear and patent a duty that it needs no discussing. The slighting of the Jewish book is often motivated by snobbishness as by any other consideration. Our sophisticated youth think they pay their last tribute to modernism by shrugging their shoulders at the sight of a Jewish book or when they expurgate their shelves of every Semitic-sounding title when they exchange their residences from the lower parts of the city to Riverside Drive, West End Avenue or Park Avenue apartments. If, therefore, I wonder, it is not at the need but at the method of filling it.

I do not question resorting to propaganda for so high and lofty a purpose as the spreading of the Jewish book. One need not be ashamed of propaganda nor spurn its services. It is only in the hands of the ignorant and brutal fanatic that it becomes a dangerous weapon. Indeed, life would be a very poor and dismal thing if it were not for the propaganda of our arts, our sciences, our literature, our religion. The trouble with the Jews

Why Are Anglo-Jewish Books Poor Sellers?

THE JEWISH BOOK

JACOB S. MINKIN

is not that they propagandize, but that they do not propagandize enough or that they are not good enough at it. Publishers spend tens of thousands to advertise their literary wares, why not Jews?

But to make propaganda for the Jewish book, one must make sure of its drawing qualities, and that it will not prove disappointing. For there is something even worse than no knowledge of the Jewish book at all, and that is its failure to please, convince, satisfy. Now, not all the non-Jewish books we read measure up to this high standard. But their case is different. They are not being held up to us as required reading, so to say, for the good of our souls. To win an audience for the Jewish book, it must not only compete with the large output of other books, but, if possible, even excel them. Therefore, how Jewish books written in English meet with this requirement is one of the problems to which the National Jewish Book Council must give its most earnest attention.

Candor compels one to admit that our American Jewish literary output is not uniformly of that high quality of style and content which would be greatly helped by the energetic propaganda put forth in its behalf. No amount of advertising and drum-beating will make a book acceptable to a reader whose taste has been made sensitive by the fairly high literary standard of American and foreign books.

The writer remembers a time when the Jewish book needed no propaganda campaigns to make it popular; when, indeed, readers looked forward to its coming with eagerness and expectancy. People too poor to buy books or subscribe to periodicals, would gather in groups to read them with the enthusiasm and devotion one bestows on a holy document. The printed word had meaning then — yes, and power and influence. Can one guess the power and influence of a Perez

Smolenskin, a J. L. Gordon, a Mendele, a Liliënblum, a Bialik, an Ahad Haam? They were not just writers to be read and forgotten. They were priests and prophets, ministers of a sacred ritual. And their word and influence still persist, although they wrote and taught long ago.

It will be said that readers of the Hebrew book were not as sophisticated as readers of the English book are today, that standards have been raised, that the literary taste is improved and readers are more discriminating. An incorrect, indeed, false evaluation of the literary judgment of men whose tastes had been sharpened by the study of the Bible and the Talmud, not to say students of the best of the Russian classics.

And the same may be said of the Hebrew word where it is heeded and cultivated today. Does Bialik need propagandizing? Does Tchernichovski need the help of a national council to stimulate his popularity among Hebrew readers? Bialik's poems appeared in something like fifteen editions, and Tchernichovski's, although he died less than two months ago, in almost as many. One of the most astounding and inspiring things about the Palestine Yishuv is the love and devotion it bestows upon the Hebrew book. Its despair and agony about the Jewish situation is at least as great as ours, yet there is a constant stream of books from the printing presses of the Holy Land, covering every phase of literary activity — poetry, fiction, history, and science. Not satisfied with the already existing six or seven Hebrew daily newspapers, the Tel Aviv municipality recently added two more. And those papers are literary organs of the highest order, not just devices for the sale of advertising space.

Almost the same might be said for the Yiddish book. It was a pure accident that Asch and Singer were discovered by the English reading public. Their popularity was secure long before their words leaked out to the non-Jewish world. Dr. Israel Zinberg, dead less than a year ago, wrote a "History of Jewish Literature" in ten ponderous volumes. It requires extraordinary concentration and patience to plod through this work. But among Yiddish readers it is a best seller, and preparations are now under way for a second edition of Dr. Zinberg's monumental achievement.

This writer was recently seriously troubled by a book-review schedule of a national foundation for the dissemination of Jewish religious and cultural ideals among Jewish students on the college campuses. Among the eight books scheduled for review, covering fiction, humor, politics and the new world order, not a single Jewish title is listed, not one familiar Jewish name appears. The writer felt disappointed, dismayed, even outraged and gave vent to his feelings in sharp words of rebuke. But what Anglo-Jewish books could one actually put into the hands of discriminating young readers whose literary tastes have been sharpened by the standards of Theodore Dreiser, Sinclair Lewis, Sherwood Anderson, Willa Cather, and their like? And this after more than half a century of the Jewish Publication Society?

There are few richer fields for literary exploitation than the American Jewish scene. It possesses all the elements of humor, drama and fiction. If only our men of letters would take advantage of them! Israel Zangwill saw his opportunity, and out of the material of the London Jewish melting-pot, he created his "Children of the Ghetto," whereas our literary men pay only trifling, and at times, alas, very cheap and unworthy

tribute to the opportunities before them. A strange paradox, indeed — the people of the Book paying tribute to every other book but its own, servily embracing every cult except the one which, by nature, instinct, and tradition, belongs to them.

And this forsaking the plain, the obvious, the given, for the unattainable, has not been without its disastrous results, for it froze and crippled the spontaneous creative faculties of our literary men, with the result that after half a century of effort, spiritually and intellectually we are still beginners. Fiction is a field in which the American Jew should have excelled, for what is the quality of Jewish genius if not imaginative? And, indeed, up to the present war, Europe produced a whole galaxy of Jewish masters of the novel. But where are this country's Jewish fictionists? "The Rise of David Levinsky," by Abraham Cahan, although written a quarter of a century ago, is still the best American Jewish novel, with Ludwig Lewisohn's "The Island Within" a close second. Irwin Fineman is too gaudily sentimental, although his "Jacob" is a book which deserves to be lovingly treasured, and Meyer Levin, gratefully remembered for "The

[Continued on page 22]

ISRAELITE GRAVE YARD

By CESAR TIEMPO*

"A national home for the Jewish people." — *Balfour*

DEAF to the hurly-burly of the street,
drowsy-content, free from delirium,
face upward, with the down-curved
noses, rest
these souls discharged from Jewry and
its cares.

After crossing bypaths without return
their boats have come to mooring here at
last;
they have made themselves these beds,
this sprawling city,
in the sure repose of everlasting sleep.

The moans of old women with their noisy
grief
cannot disturb this smug and supine

world
where throb the rhythms of the whining
dirge
sung for a set price, with beatings of the
breast.

Here the days dance their slowly-measured ease,
the flowers' resurrection confers its grace;
the *schnorrer* has taken title to the land,
the aristocrat his neighbor in the ground.

And while the nights display their decorations
above this dwarfed city's heavy calm,
the Semite flock sleeps without vain ambition,
assured that life will not begin tomorrow . . .

— Translated by DUDLEY FITTS, ROLFE HUMPHRIES and DONALD D. WALSH

* CESAR TIEMPO (pen name for ISRAEL ZELT-LIN) is a well-known Argentinian Jewish poet. His works have a bitterly satiric character.

A Distinguished Jewish Teacher Finds Sanctuary in America

Andre Spire—Inspirer of the Jewish Revival in France

By MARK SOLITERMAN

AMONG the eminent Jewish refugees from Hitlerized France who have found asylum in New York is André Spire, the great French poet, scholar, essayist and inspirer of the Jewish revival in his country. M. Spire now lectures at the French Free School of Higher Studies, which is under the auspices of the New School for Social Research, conducts language courses for the American Army, contributes to the *France-Amerique*, the de Gaulle weekly edited by Henri Torres, and is preparing a number of manuscripts for publication. He takes part in many Jewish activities, the Joint Distribution Committee, the ORT and the World Jewish Congress among them. He is also a member of the Council of French Jews. All this is unusual activity for a man of seventy-six, but André Spire is a very unusual man.

I met Spire about thirty-five years ago at our Association of Jewish Students in Paris, organized by Jewish students from Russia, together with a few Roumanian and Palestinian colleagues.

We were mostly boys in the early twenties, with strong idealistic strivings, but, unlike the French students who were at home and in constant contact with the leading minds of their country, we had to rely on ourselves for formulating our outlooks. We debated among ourselves, and lived in a world of abstract ideas, without guidance or direction. With the great, culturally rich Jewish community of Paris we had no contact whatsoever. We had friends among the Christian colleagues, but none among the French-Jewish students.

To broaden our activities our committee decided to invite French-Jewish writers to address our gatherings. We met with a generous response.

We listened with engrossed attention to those lecturers who exposed to us the inner life and problems of the Jewish community in France. We had much to learn from the experience of the French Jews, but when one of the speakers advocated the philosophy of self-obliteration, we objected violently. We were of that generation of Russian Jews which outlived the assimilationist idolatry. We claimed to be one of the many nationalities of the Russian Empire. Unconcerned outsiders, we thought that in France a Jew might adopt the adjective Jewish

without demeaning the dignity of his French citizenship.

A different spirit and mood overtook our gathering when André Spire addressed us on Israel Zangwill. We knew Zangwill well, but we were gratified that a French-Jewish writer recognized his literary and spiritual value. We were delighted to hear him compare a scene from the "Children of the Ghetto" with one from Ibsen's "Nora," for we were in the Ibsenian period of the European drama. Spire favored the expansion of our Jewish individuality. He thought that Zangwill's territorial solution of the Jewish migrations was sound and acceptable, but realizing that the majority of us were Zionists, he invited us in a most disarming manner to defeat his ideas. It was an unusual satisfaction to meet a French writer who could understand us. Since that time I followed his writings wherever I could find them.

André Spire was born in 1868 at Nancy in a cultured Jewish bourgeois family whose ancestors lived for over two centuries in Lorraine. Spire tells with satisfaction that in Lorraine the disintegration of the Jewish life was less advanced than Paris. There was a lingering Jewish tradition in Nancy, a synagogue, Jewish charities. Resentment against the perennial snubbing of Jews was also strong. The Lorraine Jews, however, would never think of themselves as a part of a world Jewish community, less so of a Jewish people. They were opposed to the Jews of Alsace and were not happy to see a few East European Jews settle in their town.

It was Spire's contact with social and political realities that fostered his Jewish consciousness. He was active in the Dreyfus Affair. He had a personal clash with the Jew-baiters, which was settled by a duel. In the cultured, idealistic circles of the French writers he could observe the same self-complacent superiority, the vili-

fying attitude towards the Jews. An ethically sensitive Jew, Spire had to react and find an outlet from this spiritual quandary. A small literary event came like a revelation. It was Zangwill's "Chad Gadya" short story, published in the *Cahiers de la Quinzaine*, that made an impression upon many thoughtful French Jews and showed the way to Spire. "When I read 'Chad Gadya,' says Spire, "my whole Jewish heredity reawakened. I burst into tears. And my life was changed, upset, as in the wake of a religious conversion." Since then his thought and activity were directed toward Jewish creativeness. He went to see Zangwill, became one of his most distinguished followers, and made him popular in France.

Spire is a poet by vocation, a lawyer by education, and a socialist by philosophy. Serving as an official of various ministries he had the opportunity to familiarize himself with social problems. He became engaged in voluntary social work and devoted his early activity to the relief of the handicapped and to the education of the masses. In that work he could see the sordid existence of the people, the pettiness of their lives. But his interest and activity in Jewish life brought home to him another misery, the Jewish. When a sensitive writer grapples with such problems, he can hardly remain complacently optimistic. Hence it is only natural that Spire's poetry should be filled with bitterness and distress. He cannot escape the grinning "ugly face of life," nor can he forget "the haggard, miserable, eternal crowds, born, working and dying without any goal." Certainly not in the perplexities of the Jewish life could he find relief from his anxieties. To liberate his mind from the oppressive present and to be able to live, Spire had to retreat into the "eternal tomorrow marching before him."

As a poet Spire has an original style. His work may seem reminiscent of Whitman or the Bible, but in reality his poetic harmony is built on the inherent tonic accent and rhythm of the French-spoken language.

Spire is called a Jewish poet. If judged by his feelings, by his inspiration, and by his appeal to the Jew, he may be so classed, but from the viewpoint of literary creativeness, he is pervasively French, and belongs entirely to the French literature.

His first volume of poems, "Versets," appeared in 1908. A part of this collection was called "Jewish Poems." It was enough to get Spire into trouble. The editor of the *Cahiers de la Quinzaine* first accepted the volume for publication, but later, under the pressure of his rich Jewish Maecenases, he had to give it up. They considered the publication of the work harmful to the Jewish community. The volume was published by another house after considerable delay.

In these poems Spire deplores the wanderings of the Jewish people, "a people without rights, a people without a land; a nation for whom the blows of other nations replace the homeland." He chides the imitateness of the Jews, the barely hidden suspicion of the Gentiles. He asks France, who had absorbed so many races, whether she wants to absorb him too. But despite all that France means to him, he implores the invincible genii to defend him against the dry reason of his happy country. Neither art nor music can reconcile him with the present and induce him to give up the Jewish ideal strivings, to release him from Messiah. He wants the Jew to forgive the Christian his successes, positions, honors and to find solace in the everlasting beauty of nature. He calls Israel to arms, to give up his exile, to apply the rich experience acquired on his long road and to build a new Canaan. In this rebuilt home, Israel will find his pride convalescent and rejuvenated.

IN his poem "To the Jewish Nation," published after the Balfour Declaration, Spire comforts the Jewish people:

Israel,
You have known misery.
You have known sorrow.
And you were noble in your lowliness
Because you preferred blows to
oblivion,
Shame to renunciation . . .

He gives his vision of the New Canaan, a land of a proud, just people, of a reborn language, of chaste ideas and new ideals, of an art beautifying of Israel.

In the unusual, impressive poem "The Great Dance of Death of Men and Women," he glorifies the lonely, invincible, indestructible Jewish people who are not afraid of death and overcome it.

"Quelques Juifs," later expanded to two volumes under the title of "Quelques Juifs et Demi-Juifs," is a criticism and analysis of some Jewish, semi-Jewish and Christian writers in their relation to Jews. The Jewish writers are selected to illustrate the chief philosophies of Jewish life. To Zangwill, Spire dedicated the main part of the first volume. It is the best study of Zangwill. Here is a writer who revealed to the Western Jew and Christian alike the life of the Jewish masses with their tragedies, comedies and virtues. Zangwill was a West European. He did not labor under oppression, and the French-Jewish reader could not dismiss his ideas as produced by persecution. He had to ponder over his writings and ended by being impressed by them.

Otto Weininger, a young Viennese Jew of genius, is the morbid manifestation of Jewishness, for Weininger suffers from his Jewish descent as from a malignant, incurable disease. Baptized, anti-Semitic, he is cornered by spiritual contradictions, collapses mentally and takes his own life. It is a Jewish tragedy, but for a modern Jew, a silly one.

James Darmsteter is the noble type of the nineteenth century assimilated Jew. A scholar of international repute, a student of religions, he cannot but admire the great value of the Hebraic heritage. As a French patriot he does not conceive of himself as belonging to a Jewish people. Whether the Jews would survive or disappear from the historical scene was of no concern to him, even though he admitted that under certain political conditions a Jewish Commonwealth in Palestine was not an impossibility. Unlike Albo's "Ikkarim," his study of the prophets is not intended for the succour of the oppressed Jews. He has in mind the strife in France and the reconciliation of the French. In the teachings of the prophets he finds the ground on which a universal religion could be established and restore Europe's fading influence in the world.

The Jewish readers were enthusiastic; Anatole France, the sublime cynic of France, smiled, the rest of the world passed by. Had he tried to look for the slightest token of the realization of his ideal, he would have found none. On the contrary the rabid pogrom-mongering in France was moving to its climax, defying elementary decency. Four days after his death Dreyfus was arrested.

ALMOST forty years ago Spire began to draw his creative inspiration from the Jewish heritage. He pleaded with the French writers of Jewish descent for a natural expression of their spiritual genius in their literary production. He reproached them for the deliberate suppression of "the most profound and perhaps the best part of themselves."

Spire had the satisfaction of seeing his ideas take root in France and even abroad. Otokar Fischer, the Czech national poet, found his Jewish soul reborn by reading Spire's Jewish poems. In a survey of his achievements, "Hommage à André Spire," published a few months before World War II, several of the most promising young writers admitted Spire's influence on their literary creativeness.

Spire intended "Quelques Juifs" for the French Jews. In his prefaces to the two editions and in the moving epilogue to the work, he tells them what he meant by writing this book. Fifteen years had elapsed since the first edition appeared. Many things had changed and great events had taken place. In 1913 Spire, with the same courage as Bernard Lazare, told his Jewish countrymen that their enemies would not give up nor disarm. The only dignified attitude for the Jewish youth was to become proud Jews. Since 1881 thousands of Jews, fleeing pogroms, had settled in Paris and it was the duty of the French Jews to join the effort of finding a homeland for these Jews.

In 1928 he renewed his criticisms of the French Jews. The Jewish bourgeoisie were irritated by the revival of the Jewish spirit in France. It disturbed their quiet, commonplace existence. Their fathers knew how to live unnoticed, and that was wise. They did not feel too pleased even when their children were first in school. They were "Israelites" and they trembled whenever the word "Jew" was dropped. But even that peace

of death was not granted to them. Besides the brutal attacks and insults of the professional Jew-baiters, they met the subtle anti-Jewish attitude of those whom they admired, with whom they worked and fought together.

Spire reminded them: "Your grandfathers were as lonely as you are, French Jews. But they accepted their glorious loneliness." They did not worship other gods, they did not beg to give up their Jewish individuality.

For Spire the issue was clear. The renascence of the Jewish consciousness and creativeness in France was the only remedy for healing the ailing Jewish soul and to free its frightened spirit.

IN 1903 Spire was commissioned by the French government to study the sweat-shop system in London, particularly among the immigrant Jews of the East End. While staying there he witnessed a brawl between the orthodox and atheist Jews of Whitechapel. The atheists of those days had a crude method of expressing their "free" thought. During Yom Kippur they organized eating parties and often intentionally provoked the orthodox observers. Returned to France he published an article inspired by this incident. Would a socialist or a free-thinker be able to live according to his convictions in a Jewish Commonwealth? His answer was that in a Jewish Commonwealth a Jewish socialist or free-thinker would still be a free citizen, even if he had to fight for his rights, for the Occidental European Jew is in the state of *capitis deminutio*, a person deprived of civil rights.

During World War I, while working for the national defense in a mill owned by his family, he found time to publish a book on the Jews and the war. He recorded the loyalty of the immigrant Jews who gave their lives for the asylum France grudgingly offered them, and he did not spare the czar's government, though an ally of France. He pointed out clearly the danger of Germanism to the Jews, and supplied documentary proof.

Once engaged in the study of the Jewish reality, Spire could not confine himself to contemplative writing. He joined Zangwill's ITO, attended the Zionist Congresses, and helped the Russian Jews in their defense against pogroms. After

the Balfour Declaration, he became active in the Zionist movement. He went to Palestine and founded the magazine *La Palestine Nouvelle*. Later he organized a French League of Friends of Zionism, and delivered lectures on Zionism to the most influential groups in France, including the "Comité National d'Études Sociales et Politiques." He acted as a liaison agent between the French government and the Zionist Organization during the peace negotiations at Versailles, and appeared before the Council of Ten, rebuking Silvain Lévy's attack on Zionism. After the war he organized a *Chalutzim* farm in the south of France and obtained the co-operation of the French government for it.

AFTER Hitler came to power Spire was an anti-Nazi of distinction, and after the German invasion he was a marked man. Jewish organizations and Christian and Jewish friends in America enabled him to come to this country. Among those who aided him are Marwin Lowenthal, Stanley Burnshaw, and Dr. Alvin Johnson, Director of the New School for Social Research.

Moved by my reverence for Spire I went to see the master. I climbed up the stairs of a small house, half a block from Riverside Drive, and was admitted to a room filled with sunshine. It recalled to me the studio of a Russian émigré in Paris during the czar's regime. I visualized also Zola in a room like that in England. Numerous files suggested an intense intellectual work, but the picture of the "Marsellaise," a famous sculptured group on the Arc de Triomphe in Paris, evoked the spirit of France. On the mantel shelf were pictures, among them Spire's family house, an eighteenth century building, and his summer house near the Loire, a river which inspired the volume of "Poèmes de la Loire."

The thirty-five years since I saw him left their impression on Spire's face. But the vividness of the mind, the inexhaustible kindness of his youthful blue eyes, the genuine affability which makes the French the most democratic people in Europe, were the same as before. What strikes in Spire's personality is his warm sympathy, his sincerity, directness and courage of opinion. He says precisely what he means. To Grand Rabbi of France Israël Lévy, who was alarmed at

the large number of foreign Jews in France, he said that if it were not for the Russian Jews, Judaism in France would not be worth mentioning. In the same way he reminded a gathering of the most influential notables of the French-Jewish community that historically all Jews were immigrants.

Our conversation was wandering. We remembered the Law School of Paris, where Spire obtained his degree of Doctor of Laws. It happened that we attended the lectures of the same professors. Two of them were related to Spire's family. We spoke of several personalities we knew and somehow we mentioned Edmond Fleg.

"Hapless Fleg," mourned Spire. One of his sons was killed in action, another committed suicide, being physically unfit for military duty. Fleg is now in France. I thought of him with the yellow badge on his chest.

The three-year-old daughter of Spire came in. I tried to make friends with her and obtained from her, in charming childish French, this declaration: "Down with Laval and Pétain! Long live de Gaulle!"

Spire is always at work. One feels guilty in diverting him from his studies. He has finished a work on Goethe and the Jews, and he is revising an unpublished book on poetry. A number of manuscripts are awaiting publication.

Madame Spire, his second wife, is the intellectual associate of her husband. She had to flee her native land, where she was head of the Sorbonne library. She has published original studies of George Sand, Balzac and Liszt, and lectures on these subjects. In New York she teaches at the New School of Social Research.

ANDRE SPIRE is not a writer whose name is always kept before the public eye. His influence is quiet, but lasting and profound. He is mainly responsible for the revival of the Jewish consciousness in France, as expressed in numerous Jewish novels, dramas and other works produced during the period between the two wars. By dedicating himself to Jewish creativeness, Spire has reached Jewish communities all over the world. Among the Jewish writers of our generation, Spire is one of the brightest and most inspiring characters. There is in his writing the echo of Joseph Hachohen's pain and of Rashi's wisdom.

IN an article which recently appeared in a magazine devoted to the interests of our Jewish youth, a soldier in our armed forces made some interesting observations regarding the reactions of Jewish soldiers to matters of Jewish interest. I should like to comment on the analysis made by this writer, and perhaps add one or two thoughts on this provocative subject.

The writer states that (1) the Jewish people are quick to publicize, for Gentile consumption, feats of daring and bravery performed by fellow-Jews in the fighting forces, but in so doing are only fooling themselves because these heroes no longer wish to be associated with our people, and (2) we must recognize the fact that the average Jewish soldier on entering the army will try to hide his religion in an effort to combat the discrimination he encounters.

As for the first observation, I should like to say this:

First, it is only human nature to express pride in "our" boys who made good, and it matters little whether or not the hero wishes to be one of us. Charles Lindbergh was raised in a small town in Minnesota called Little Falls. When he left that town he left with unpleasant memories. After he had achieved fame he wanted to have nothing to do with Little Falls, and only after much pleading on the part of local representatives who had long known his family did Lindbergh finally consent to appear at a celebration in his honor. Was the town insulted or was the celebration less enthusiastic? Not at all. To this day, printed on a huge water tower for everyone to see, are the words, "Lindbergh's Home Town." People insist the hero is their hero, made of the same stuff they are. It is a harmless expression of group conceit, and we too may be guilty of it.

Secondly, it is unimportant how our Jewish boys would like to picture themselves. *To the world* they are Jews and that is all that matters. When they perform deeds of shame and dishonor, our people suffer; why then shouldn't we be entitled to some of the *naches*, or joy, when these boys perform deeds of glory?

Thirdly, if our people are merely *bragging* about our heroes, just as the people of Little Falls, Minnesota, brag about "their" Lindbergh, then no harm

THE JEWS IN THE ARMED FORCES

is done; but if they are publicizing these fighting men to prove to the anti-Semite that we Jews are not all manufacturing parachutes, munitions, "dog-tags" and uniforms (complete with two pairs of pants, of course), while the rest of America is fighting the war (and I agree with the writer when he says that this is the main reason), then I must say that we are wasting our time, our money, and our efforts. Hatred for a people is based on an emotional prejudice and to fight it with statistics and logic is sheer folly. We might as well try to convince a frenzied Nazi, just as he is about to see Hitler enter the Sportsplatz with all the accompanying pomp and fanfare, that Germany started the war.

About the writer's second observation, that the Jewish soldier would like to be known only as an American, and not as a Jew, my own thoughts run something like this: for the Jewish boy who has always mingled with Gentiles, the army presents no new problems. If he was a poor Jew then, he will probably remain one in the army. No loss, no gain. For the Jewish boy who has always been surrounded by Jews, the writer takes the view that in the army he will face discrimination, perhaps for the first time in his life, and he will resent it; he will illogically blame his religion for being the cause of this discrimination, and he will turn against it and do his best to lose all traces of it. I believe that there are two types of Jewish boys who were raised with Jews. One was an active Jew in civilian life, perhaps not in a *religious* sense, but one who took part in Jewish activities, and was concerned with Jewish problems. The other associated only with Jews, but was actually divorced from any *organized* Jewish life.

When the first type enters the army, he will continue to affiliate himself with Jewish life—at least to the extent of reading a Jewish publication whenever he can get hold of one. I feel that the writer is a good example of this type of boy. And so in this class I don't feel our people are losing ground.

As for the second type, there will undoubtedly be some who will resent their ancestry. But I think this resentment will be temporary. This type of boy will

By CPL. LAZAR E. LEVINTHAL

Camp Barkeley, Texas

actually be *lost* in the army without Jews all around him (despite the fact that in civilian life he may have spurned the temple and our welfare organizations). For the first time in years this soldier will visit the chapel on a Friday night. For the first time in his life, perhaps, he will go out of his way to find a Jewish family in town. He is hungry—starved, in fact—for a Hebrew prayer, a Jewish meal, and for the sight of a *mezzuzah*, and all that it stands for.

In short, I feel that the army is making better Jews out of so many Jewish young men who formerly knew not and cared not about their people. Whether this new-found interest in Judaism will remain after the war, I won't venture to say. If our religious leaders realize the fact that the army is giving them a tremendous head-start, I'm of the opinion that many of the boys will remain Jews long after the war is over.

THE MOSCOW PACT CONCERNING PUNISHMENT FOR NAZI ATROCITIES

THIS is the text (in part) of the Moscow pact which promises punishment for the crimes committed by the Nazis:

"... The aforesaid three Allies (the United Kingdom, the United States and the Soviet Union) speaking in the interest of the thirty-two United Nations, hereby solemnly declare and give full warning of their declaration as follows:

"At the time of granting of any armistice to any government which may be set up in Germany, those German officers and men and members of the Nazi party who have been responsible for or have taken a consenting part in the above atrocities, massacres and executions will be sent back to the countries in which their abominable deeds were done in order that they may be judged and punished according to the laws of these liberated countries and of the free governments which will be erected therein. Lists will be compiled in all possible detail from all these countries."

The following is a review, published in the Contemporary Jewish Record, of Professor Solomon Zeitlin's recent book, "Who Crucified Jesus?" It was written by Dr. Moses Jung, who taught comparative religion at the State University of Iowa. This is more than a review of a new work. Dr. Jung discusses revealingly and with dramatic force the question that has agitated the world for two thousand years. — Ed.

WHO CRUCIFIED JESUS?

By MOSES JUNG

THE commonly accepted view, based on the uncritical acceptance of the accounts in the Gospels and an unfair rejection of rabbinical sources as to legal procedure, makes the Jews of the day major accomplices in the Crucifixion. Unfortunately, this view received powerful backing from the famous triad of Christian historians, Wellhausen, Kuenen and Schuerer, in the latter part of the nineteenth century, and has maintained its hold ever since upon a large number of Christian scholars.

Be it noted that the documentary basis for the notion that "the Jews"—in general and as a people—were the enemies of Jesus and caused his death, is found in only one of the four Gospels, in the Gospel of John, generally considered the least historical of all and the one written after the longest interval. The first three Gospels have not a word to say about it. Yet for centuries this charge against "the Jews" has been reiterated, as if it were based on incontrovertible facts.

Careless Sunday School teaching about the Jews has undoubtedly played a large part in arousing such anti-Semitic feeling as exists in this country. As the *Christian Century* (February 2, 1928) frankly put it: "The constant reiteration that 'the Jews' did this or that reprehensible thing with reference to Jesus, that they were his critics, his enemies and finally his murderers, cannot fail to produce an unfriendly emotional tone which will persist long after the specific teachings upon which it is based have been forgotten."

Dr. Zeitlin made a double pronged attack both against the source of this continued misinterpretation by scholars, as well as against the filtering down of this misdirection into the ranks of teachers and laymen. Dealing with the first task he wrote a series of learned articles in

the *Jewish Quarterly Review* in which he undertook to re-examine all available sources in the New Testament, Josephus and the rabbinic literature bearing on the problem of the death of Jesus. Dealing with the second, he produced the present book, which is a popular distillation of his conclusions in the *Jewish Quarterly Review*.

These conclusions may be summarized as follows: It was not the Jewish people who through their highest religious institution, the Great Sanhedrin, or through their accredited high priests had brought about the trial and Crucifixion of Jesus; the responsibility for that tragic event lay exclusively with Imperial Rome. It was the Roman procurator who employed a second, a "political," Sanhedrin under a quisling high priest. This Sanhedrin was merely an official Roman agency masquerading under a Jewish name. The high priest, on pain of dismissal or death, was charged with maintaining security in the country and reporting disturbances to his superiors. It was this type of political Sanhedrin before which Jesus was summoned at an irregular hour and before which he had to answer for a charge non-indictable according to Jewish law, but fraught with fatal consequences before a Roman-dominated tribunal of terror. The high priest represented not the Jewish people, but the Roman executioner, who cared not a whit for conformity with established judicial procedure. Jesus died, as did many before him, a sacrifice to Roman imperialism.

Dr. Zeitlin's book is far more comprehensive than is indicated by its title. It includes not only an inquiry into the identity of the individuals charged with complicity in the act, but also an analysis of the point of view of the group which is said to have opposed Jesus' teachings, namely the Pharisees, and who, incidentally, gave occasion for some of the harshest indictments in the New Testament.

The first part of the book therefore deals appropriately with the background of Pharisaism. Dr. Zeitlin gives an interesting survey of this movement, which was a result of the popular reaction against the priestly assumption of leadership and the rejection by the priests of

the Oral Law. The name Pharisee, meaning "Separatist," used at first by the Sadducees, the party in power, as a derogatory name, came to designate the most important religious group of the Jewish community.

The Pharisees, contrary to common assumption, were progressive and realistic. They believed in a flexible religious law and tried to ennoble man through ennobling conduct, not through utopian standards of ethics unrelated to hard reality. They gained ever increasing influence in the *Bet Din*, the great religious Sanhedrin in Jerusalem. They preserved the democratic spirit within the Jewish community and, unlike some quisling high priests, they refused to collaborate with the Roman tyrants.

This brings us to the second part of the book (chapter V), and, in reality, the keystone of Dr. Zeitlin's entire argument, the fact that there was another Sanhedrin besides the "great" Sanhedrin. The "great" Sanhedrin which, according to the author, originated during the Maccabean period, had its permanent seat in the august "Hall of Hewn Stones" in the Temple; it met at stated intervals and rigidly followed an elaborately prescribed procedure. Its jurisdiction was limited to general religious problems and to infractions against Pentateuchal laws. It had no criminal jurisdiction.

The political Sanhedrin, which owed its inception also to the Maccabean rulers, was refurbished by the procurator into a political court which could be used to good advantage in trying rebels against Roman rule. Unlike its representative namesake, the religious or great Sanhedrin, the political Sanhedrin had no established time or place of meeting and no clearly defined jurisdiction. Like the Nazi quisling courts of today, it perpetrated all sorts of crimes under the cloak of respectability, executing individuals who appeared actual or potential opponents of the regime in power. As mentioned before, Jesus was hailed before this type of Sanhedrin. Dr. Zeitlin adduces evidence from the sham tribunals of Herod, as described in Josephus, as well as from

the cases of Peter and Paul related in the New Testament to clinch his argument as to the structure and procedure of the political Sanhedrin.

Chapters VIII and IX are devoted to a refutation of the claim that the teachings of Jesus, as embodied in the Sermon on the Mount, had rendered obsolete both the laws of the Pentateuch and the ethics of Judaism. Zeitlin emphasizes the fact that Jesus "neither by his attitude nor by his exhortation preached against the Pentateuch, but that he made ethical appeals seeking the reconstruction of innate human nature. The Pharisees, on the other hand, without denying the ethical goals of Jesus, had to approach these problems in terms of social realities, for they bore the responsibility for the peace and welfare of society and state. They sought these essential goals by means of the social controls provided by law and its interpretation."

Zeitlin illustrates his point by commenting on the problems of Divorce, of Oaths, and of Anger which are referred to in the Sermon. Some of these comments appear unsatisfactory. Thus, in regard to Anger, Zeitlin says: "According to Pentateuchal law, only an act is liable to judicial persecution. If a man committed murder, he was liable to the judgment. But, according to Jesus, even for harboring inner feelings of doing violence, a man is liable to the judgment of God. Once more we see clearly the opposition between law and ethics."

THE clear implication of this comment seems to be that only according to Jesus but not according to the Pentateuch is the harboring of inner feelings of doing violence liable to the judgment of God. Surely Zeitlin could not have forgotten that following the law against murder (Exod. XX: 13) there is the prohibition against covetousness (Exod. XX: 14); there is also the prohibition against hatred, vengeance or bearing a grudge (Lev. XIX: 17, 18), which feelings, if unchecked, may lead to murder.

In interpreting the section of the Sermon dealing with the "new law of love," Zeitlin characterizes the moral teachings of Jesus as impractical because antithetic to law and the nature of mankind. He might have added that there is also an inconsistency in Jesus' enjoining on the one hand love of one's enemy and on the

other in showing none of it in dealing with the Pharisees, as pointed out by C. G. Montefiore. Zeitlin, however, rightly stresses the fact, as did other students, that in no part of the Bible or in any rabbinical source do we find the saying: "hate thine enemy."

Zeitlin quotes also the section of the Sermon dealing with adultery: "Ye have heard that was said by them of old time, Thou shalt not commit adultery; But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Obviously, a court of justice cannot take cognizance of evil thoughts unless they have been expressed in some overt act. Jesus, says Zeitlin, as an ethical teacher had regard for the inner motive. He maintained that to covet a woman in one's heart is as much a sin as to commit the act of adultery itself.

Again one feels impelled to ask: Does not the Decalogue prohibit both adultery and the coveting of the neighbor's wife? At least two Pharasaic teachings may be quoted that are parallels: "Do not think he is an adulterer who by his sinful act has sinned; he is also an adulterer who lusts with his eyes" (*Pesikta Rabbati*, 124b); and, "Immoral thoughts are worse than immoral deeds" (*Yomma*, 29a). And in the *Testaments of the Twelve Patriarchs*, one hundred years before Jesus, one finds the following: "He that hath a pure mind in love looketh not on a woman with thought of fornication" (Benjamin VIII: 2).

Zeitlin then follows with a painstaking reconstruction of the arrest, trial and execution of Jesus (chapter X) and an ingenious attempt to fit together into a connected narrative the contradictory accounts in the four Gospels. He finds it to be the scholar's special task to divorce the historical elements in the New Testament from their theological interpretation. If this be done, the apparent discrepancies, for example, in the dates of the Crucifixion and in the genealogies of Jesus can be dissolved without difficulty. As he puts it: "There is no real confusion of dates. There is difference in the theological accent of events. . . . The difference of the genealogical tree given by Luke in contrast to Matthew was due to moral and theological reasons."

A MORE cogent observation: Zeitlin's idea of the two Sanhedrins has been anticipated. As a protest against "the peculiar manner in which Kuenen, Wellhausen and Schuerer had consistently ignored Talmudic sources," Dr. A. Buechler, then head of the Jewish Theological Seminary in Vienna, later principal of Jews' College, London, published in 1902 an extensive study entitled "Das Synedrium in Jerusalem." He argues that the numerous talmudic data bearing on the character and function of the Sanhedrin were by no means inferior, from the point of view of chronology or reliability, to the data contained in the New Testament and must therefore be taken into account. Buechler challenges especially the "widespread assumption" that the Great Sanhedrin which met in the Hall of Hewn Stones in the Temple of Jerusalem was the same as the Sanhedrin mentioned by Josephus and the New Testament before which Jesus appeared. An unprejudiced examination of the sources, he says, proves conclusively that there was a well-defined difference between these two bodies.

In other words, there were two Sanhedrins existing at the time of the procurators, viz., the religious Sanhedrin or *Bet Din*, and the Temple Sanhedrin (which Zeitlin calls "political"). Only to the first was there left a degree of autonomy. The second was completely dominated by the procurator to whom indeed it owed its inception. Even the limited jurisdiction which it possessed could be exercised only with the concurrence of the procurator. The high priest, the nominal head of the Temple Sanhedrin, could not pass a final verdict in criminal cases. He could only and indeed was obliged to present an indictment to the procurator, who at his discretion, could entertain it and then pass final sentence or completely disregard it. Thus, the high priest and his Sanhedrin constituted merely an official Roman agency, masquerading under a Jewish name. The Temple Sanhedrin had no historical forebear, according to Buechler, but sprang in full panoply from the brain of the Roman procurator (according to Zeitlin, it owed its inception to the Maccabean rulers). If Jesus was tried before this court, therefore, the responsibility was exclusively that of Rome.

THE NEWS OF THE MONTH

THERE are rumors that as a result of the conferences of the Allied leaders in Cairo a scheme for the partition of Palestine into Arab, Jewish and neutral zones was proposed. The British Colonial Office has denied knowledge of any such plan, but it is known that Jewish Agency leaders in Palestine discussed a reported project of this nature at a recent meeting.

(It has been reported that President Roosevelt and Premier Churchill visited Palestine en route from their conference with Generalissimo Chiang Kai-shek in Cairo.)

Meanwhile Dr. Chaim Weitzmann, President of the Agency, is active in important negotiations in London, and is optimistic about the outcome. Zionist delegations from Palestine and the United States are due to join him soon. It is probable that in the Palestine delegation will be Moshe Shertok, chief of the political department of the Agency, who will attempt to eliminate the differences that have arisen between Dr. Weitzmann and David Ben-Gurion, resigned chairman of the Jewish Agency Executive.

In the midst of the present critical situation, Lloyds Bank of London offered the Jewish Agency a large long-term loan which would make possible expansion of Jewish post-war activities in Palestine. This was revealed by Eliezer Kaplan, Treasurer of the Jewish Agency. Mr. Kaplan also disclosed that the Agency's budget for the current year is \$8,000,000, half of which will be allocated for the development of new colonies in northern and southern Palestine, and for economic measures to facilitate the transition from a war-time to a peace-time economy.

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In this country, Dr. Israel Goldstein, President of the Zionist Organization of America, declared at the recent Zionist convention of delegates from Pennsylvania, Ohio and West Virginia, that proposals to transfer all Arabs in Palestine to other Arabian territories were "irresponsible." He repudiated any plan which provides for a solution of the Pal-

estine problem through forced emigration of the Arab population.

At this convention Mendel Fisher, executive director of the Jewish National Fund, declared that Jews own only five and sixtenths percent of the Palestine land, and pointed out that there are 27,000,000 dunams of available land in western Palestine which could accommodate 2,000,000 Jewish immigrants.

Since the outbreak of the war, 38 Jewish settlements were founded in Palestine. The last, located near Gaza on 2000 dunams of JNF land, can house 70 families.

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THE Polish underground is helping the Jews to escape from the few ghettos that remain by supplying them with "Aryan" identification documents, it was reported in Stockholm by a young Polish Jew who succeeded in reaching Sweden.

A former civil servant in Lwow, capital of Eastern Galicia, the escaped Jew related how the German authorities in that city executed many Jews in the yards of their homes as well as in churchyards after forcing them to dig their own graves. He estimated that at least 100,000 Jews were massacred by the Germans in Lwow. The slaughter of the Jewish population was carried out chiefly by young soldiers who were permitted to become intoxicated prior to mowing down the Jews with machine guns.

"When I left the Jewish ghetto in Lwow last June, there were only 7,000 Jews left there," the young fugitive states. "My mother died in May after being held imprisoned by the Nazis for more than a year. My brother died from hunger in a labor camp. My sister was carried from the ghetto to an unknown destination. I succeeded in securing a false 'Aryan' passport and reported to the German labor service. Together with other Polish workers I was sent to Norway to construct fortifications. Norwegian patriots, with whom I succeeded in making contact, took an interest in me and helped me to escape to Sweden."

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A DEMAND that Hungarian Jews who have been killed at the front, where they

were sent for labor service, be listed as "killed in action," despite the fact that they were not on combat duty, was made in the Hungarian Parliament by a deputy named Zoltan Mesko. It is presumed that if this suggestion is put into effect the families of the Jews will be eligible for pensions and other benefits.

At the same time, however, Mesko reiterated that the Hungarian movement for "racial protection" will not renounce its policy of "strengthening the Magyar element."

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A DETAILED report concerning the fate of the thousands of Jews who were evicted from their homes in France, Holland, and Belgium by the Germans has been received by the World Jewish Congress through its representative in a neutral country. The information comes from Upper Silesia, where these Jews are undergoing torture in the various labor camps.

The most horrible concentration center is situated in Mislovica, the report says. Of the 5,000 Jews sent there, 800 were deportees from France and Belgium. Half of them are slaving in the coal mines. The majority of the slave-workers originally came from occupied Poland. Conditions are incredibly shocking, and the death rate is very high.

In Krolewska-Huta, 3,000 Jewish slave-workers are tortured daily. The majority of them were deported from France. Children of 14 and 15 were dragged here from their homes. These unfortunates live in underground dug-outs. Every other Sunday they are permitted to leave their hovels to seek sunshine and fresh air and, at the same time, to do enforced gymnastics.

Of the 600 Jews who live in Brieg, near Wroclaw, one-half were evacuated from their homes in Paris. Only able-bodied men were brought here for the purpose of building roads. They begin their work at seven in the morning, but are compelled to get up at 4:00 A.M. since it takes them two hours to walk to work. On the road from Bytom to Gliwice, many Jews from Western Europe were engaged in the construction of

street cars. Jewish women were brought here to work in the kitchens to prepare the meals for the men.

In the districts of Miskowice, Chrzanow, Trzeblinia, there are approximately 9,000 Jews, about half of whom are deportees from Czechoslovakia, Holland and France, most of the latter being from Paris. These slave-workers are housed in huge barracks. Jewish artisans are permitted to pursue their own vocations.

In the districts of Katowice, Birkenau and Wadowice, there are fourteen labor camps to which Jews from Western Europe have been brought. A road divides the barracks of the Jewish and Christian

slave-workers. The relations between Jews and non-Jews are excellent. They work together in the building of roads. The work is strenuous and the food they are given, inadequate. The largest labor camp is in Gliwice where there are 22,000 internes — one-third Jewish and the rest Poles.

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ALL Christians were urged this week to "vigorously oppose" policies and practices of racial discrimination everywhere, including the armed services and industry, in the annual race relations message issued by the Federal Council of the Churches of Christ.

SABOTAGE OF AMERICAN HELP TO NAZI-OPPRESSED JEWS CHARGED

A BITTER controversy was stirred up early this month when Rep. Sol Bloom, Chairman of the House Foreign Affairs Committee, released secret testimony given by Assistant Secretary of State Breckinridge Long before the Committee on November 26. The occasion was a hearing on the bill before the House providing for executive creation of a commission to "effectuate the rescue of the Jewish people of Europe." Mr. Long stated that 580,000 victims of Hitler persecution had been admitted to the United States in the past ten years, most of them Jews. The implication in his testimony was that Mr. Long felt that the proposed legislation would hinder future American rescue efforts, and at the same time seem a criticism of what the State Department had done, quietly, so far. Mr. Long said that everyone in the State Department, and everyone else with whom he had come in contact had been interested or active in "endeavoring to save the Jewish people from the terrorism of the Nazis."

Immediately following the publication of Mr. Long's statements, criticism by various Jewish leaders were made that the bills to save European Jews (pending in the Senate as well as in the House) were being sabotaged. Rep. Emanuel Celler, Democrat, New York, said that Mr. Long "drips with sympathy for the persecuted Jews, but the tears he sheds are crocodile. I would like to ask him

how many Jews were admitted during the last three years in comparison with the numbers seeking entrance to preserve life and dignity. It is not a proud record."

Mr. Long, in his testimony, had made the point that more refugees could not be brought in "because there is just not any transportation," although there are vacancies on the list of quotas. Mr. Celler made the reply, that while the shipping difficulty "might have existed several years ago," we now "have bridges of ships reaching to all parts of the world, and they come back void of passengers." He charged that Mr. Long "is least sympathetic to refugees in all the State Department. I attribute to him the tragic bottleneck in the granting of visas."

Two days after the Long testimony was made public, messages from President Roosevelt and Under-Secretary of State Edward R. Stettinius, Jr., were received by the Jewish National Workers Alliance of America at this organization's celebration of its thirtieth anniversary. Both messages told the Alliance that the United States government is concerned with the situation of the European Jews. Mr. Roosevelt wrote: "Your members may rest assured that the Government of the United States and the other Governments allied with it keep constantly in mind the sufferings endured by the Jewish people still within the power of Nazi Germany."

The message cited anti-Semitism, race riots and mistreatment of Negroes as evidence of the necessity for prompt action against bigotry and racial propaganda. Churches and church groups affiliated with the Federal Council are urged to use the message in educational activities between now and February 13, which has been designated as "Race Relations Sunday."

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THE Jewish Central Committee of Mexico City will send a commission to the refugee camp at Santa Rosa to investigate the treatment of Jewish refugees there who have complained of being terrorized by Polish refugees.

The Committee issued a statement declaring that it has also concerned itself with the material and social welfare of the Polish-Jewish refugees within the framework of an agreement between the Polish Government and the Mexican authorities concluded with the active assistance of the Government of the United States. Under this agreement, the 27 Jewish and the 700 non-Jewish refugees from Poland are not permitted to leave the colony of Santa Rosa, but all are to be employed at their own trades under the auspices and guarantee of a government committee.

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ARRESTS and deportations of Danish Jews are still continuing despite the fact that the majority of the Jews in that country have either fled to Sweden or were deported by the Germans last month, it is reported in the newspaper *Dagens Nyheter*.

The paper states that recently nineteen Jews were removed from the Horseroed camp, where the arrested Jews have been concentrated, and taken, under German escort, to the Elsinore railroad station where they were placed on a train bound for an unknown destination.

A group of thirty Jews who were captured while attempting to reach Sweden were sent to the Horseroed camp. Of this group several were later released as a result of intervention by foreign diplomats, indicating that they may have been nationals of neutral countries or of countries friendly to the Axis.

☆

THERE is a possibility that a special Soviet Jewish delegation may soon visit Palestine.

The Victory League for Russia in Jerusalem disclosed that it had invited Prof. Solomon Mikhoels and Lieut.-Col. Itzik Feffer to come to Palestine en route home from Britain, but had been advised by the Jewish Anti-Fascist Committee in Moscow that while it was not possible for the two to visit Palestine, the Committee would be glad to send a special delegation.

☆

IN Washington Dr. Stephen Wise told a House Foreign Affairs Committee that the "Emergency Committee to Save the Jews of Europe" has been using newspaper advertisements to misrepresent the House resolution calling for the establishment of a commission to save the European Jews as a proposal to open Palestine to immigration. Dr. Wise termed the resolution inadequate, and asked for an amendment to keep the doors of Palestine open "as the simplest way of helping the Jews of Europe."

Asked by Representative Charles A. Eaton, Republican, New Jersey, about the "propriety of a committee of the House serving notice on the British Parliament as to what action they should take," Dr. Wise replied that "morally and spiritually" the United States shared Britain's mandate over Palestine. "We can suggest," he said, "that the doors of Palestine be kept open because we are friends."

A bill similar to the one before the House, has been introduced in the Senate.

☆

GENERAL MOSHE COHEN, former adviser to Dr. Sun Yat-Sen, first president of the Chinese Republic, and to Generalissimo Chiang Kai-shek, arrived in Montreal among a group of 221 Canadians repatriated from Japan on the exchange ship S.S. Gripsholm.

It is expected that General Cohen may return to Western Canada, where he first made contact with Chinese, and where he organized the Chinese Labor Battalion during the first World War. He served in France with that unit.

☆

A SQUARE in the commercial center of the Emek Zebulun area of Haifa has been named for the late Judge Julian W. Mack of the United States Circuit Court of Appeals, according to an announcement by the Palestine Economic Corpo-

SEVENTIETH BIRTHDAY OF A GREAT JEWISH SCHOLAR

By DORIS TUSSMAN

THIS month the American Jewish community is celebrating the seventieth birthday of Dr. Louis Ginzberg, professor of Talmud and Rabbinics at the Jewish Theological Seminary of America. Dr. Ginzberg's knowledge in the field of rabbinics is encyclopedic, and he has won international eminence.

It was as a young boy in Kovno, Russia, where he was born, and in Telsh, where he received his early Talmudical training, that he first impressed his elders with his brilliance, his remarkable memory and insatiable curiosity. His quest for knowledge urged him on to other fields—the Gymnasium at Frankfort-On-The-Main, and the Universities of Berlin, Strasburg and Heidelberg, where he studied history, philosophy and oriental languages. In 1898, at the age of twenty-five, he received his degree of Doctor of Philosophy at the University of Heidelberg. Even this, when compared to what he has since achieved, may be considered merely his apprenticeship in the service of God and the Cause of Truth.

He emerged from this training with valuable tools—a varied knowledge of languages including Syrian, Arabic, Latin and Armenian, and an ability to write in German and French with as great facility as he does in Hebrew and English. So versatile is he that many articles on dramatic and literary criticism were contributed by him to the *Frankfurter Zeitung* during the years 1890–1894.

In 1898, Dr. Ginzberg moved to Amsterdam, where he lived one year before embarking for America. Upon his arrival in New York in 1900, he joined the staff of the Jewish Encyclopedia as Editor of the Rabbinical Department. During his association with the Encyclopedia, he wrote more than 400 articles and edited many others. In 1902 he received the appointment at the Jewish Theological Seminary of America, which he retains to this day.

The Professor's talents and scholarship have been accorded recognition by out-

standing men and institutions of all sects and nationalities. He was one of a select group of world-famous men to be distinguished by Harvard University during its Tercentennial celebration, when he was presented with an honorary degree of Doctor of Theology.

Though widely known as a teacher and scholar, Professor Ginzberg's fame rests upon his many books on Hebrew law and folklore. The most famous among the latter is "The Legends of the Jews," which consists of seven volumes and is the first attempt to gather from the original sources the myriad Jewish legends which refer to Biblical personages and events. It is the most complete and accurate work of its kind, and a gold mine of fascinating information, shedding light not only on the biblical personalities discussed, but also on the Jewish scholars and rabbis who incorporated this folklore in their writings, thus ensuring its survival.

"Students, Scholars and Saints," the most popular of his books written in English, is a brilliant account of early Jewish history and the development of the schools and scholars. It is composed of a collection of lectures, unified by a common theme and purpose.

Among his more technical and scholarly works are "An Unknown Jewish Sect," the two parts of the *Geonica*, and the *Yerushalmi Fragments*. The latter, which has been described as epoch-making, is a Hebrew commentary embracing some 2,000 pages and representing the fruit of twenty years of critical study. It is even more than a commentary, for Professor Ginzberg's own elucidations contain novel interpretations and ingenious reconstructions wherever the text lacks satisfactory meaning. Professor Ginzberg's life work and crowning achievement is a "Commentary on the Palestinian Talmud," a definitive work to which scholars, for many generations to come, will turn to for reference and information.

—By the Jewish Telegraphic Agency

ration. Judge Mack was an active and leading participant in Palestine reconstruction activities for many years.

☆

A PRO-PALESTINE Committee, consisting of prominent non-Jewish leaders, has been formed in South Australia. Four of the Commonwealth's six states now have such groups functioning.

☆

THE Palestine colony named for Leon Blum, former Socialist French Premier, was dedicated on November 12. Funds to establish the colony came from the United States. \$110,000 was raised under the auspices of the American Federation of Labor for land purchased by the Jewish National Fund, while the United Palestine Appeal will grant most of the money to erect buildings, buy livestock and equipment, and advance initial operating capital to the settlers. The soil was reclaimed from swamplands by a group of young Jewish settlers from the United States, Britain, Canada, South Africa and Latvia. Thirty-five families live in the colony. Among the American settlers are the son of a New York rabbi, a former accountant, two students of Hunter College, bookkeepers and stenographers, a laboratory technician, a printer, a tailor and a waiter.

When last heard of, Blum was imprisoned at Koenigsberg, West Prussia.

☆

THE Palestinian Red Mogen Dovid is endeavoring to convert its organization into an International Jewish Red Cross. If its plans succeed it will accompany the Red Cross into liberated territories to help the remnants of Jewry there. Heretofore the Red Mogen Dovid operated locally in Palestine.

☆

JEWISH leaders expressed gratification at the address delivered by the Archbishop of Canterbury, in which he stressed the importance of keeping alive the spirit of indignation and compassion concerning the persecution of the Jews. The Archbishop stated that the persecution of Jews on the Continent and particularly in Poland, "almost baffles imagination and leaves one horrified at the power of the evil that can show itself in human nature."

JAN MASARYK, Czechoslovak Foreign Minister who is now in the United States, has cabled to President Benes in Moscow reminding him to take up with Stalin the Palestine question. Dr. Benes sometime ago promised Zionist leaders to do so, and even accepted from them a memorandum to this effect.

☆

AN estimated 1,000,000 Polish Jews have been killed by the Nazis since the beginning of the war, it is stated in "The

Black Book of Polish Jewry," which is described by its sponsors, the American Federation of Polish Jews, as "the first fully documented account of the persecutions to which the Jews in Poland have been subjected by the Germans."

☆

The foregoing news digest includes material supplied by the Jewish Telegraphic Agency, whose coverage of news is world-wide.

RABBI LEVINTHAL'S NEW BOOK CONTINUES TO WIN ACCLAIM

DR. LEVINTHAL'S "A New World Is Born," which has now appeared in a second large printing, continues to receive splendid reviews in many leading papers and magazines throughout the country.

In the syndicated column, "Strictly Confidential," by Phineas J. Biron, which appears in many of the Anglo-Jewish weeklies throughout the country, the columnist wrote in a recent issue: "... Best-sellers are rare enough, but best-sellers written by rabbis are a 'Believe-It-or-Not Ripley's item. . . . So you'll be interested to know that Rabbi Israel H. Levinthal's book, 'A New World Is Born,' published by Funk & Wagnall, sold out its first edition in a few weeks, and is going through its second at a swift pace."

We reprint here extracts from a number of additional reviews which have recently appeared.

The Jewish Examiner:

"This is undoubtedly Dr. Levinthal's most timely and pertinent collection of sermons. With consummate skill the author of 'Steering or Drifting—Which?' and 'Judaism,' shows the bearing of ancient Jewish lore and law on the problems of the dangerous days in which we live.

"These addresses reveal deep scholarship, and yet they are brief, lucid, direct, and thoroughly informed with the Jewish spirit. The literary style is excellent without being academic. Each one of these sermons is a superb gem of the art

of Jewish homiletics. This volume is a striking illustration of the truth that the Jew of the centuries has a vital message for the world today."

Rabbi Elias Charry, in *The Torch*:

"He brings into play his deep understanding of the Midrash and the added charm of his personal style and touch. There are frequent brilliant flashes that thoroughly delight the reader. . . . In his genre of preaching he stands highest."

The Jewish Amerikaner:

"The remarkable gems of our Talmudic and Rabbinic literature acquire, through his pen and his lips, a unique, modern illumination, so that the reader is often astounded in beholding in those ancient teachings, truths which are as applicable for our day as they were when they were written. . . . This book is epoch-making, and the reviewers are agreed that it should be read by non-Jew as well as Jew, for it bears a vital message and warning to our generation — its spiritual and political leaders as well as laymen."

Rabbi David Graubart, in *Chicago Daily Courier*:

"Dr. Levinthal is a preacher by the grace of God. He uses the ancient classic Jewish texts like a true artist . . . so that every chapter is full of charm and the impress of generations. Every chapter deals with a discussion of vital contemporary problems and comes to interesting and important conclusions. . . . Every chapter shows how well he has mastered this great and unique art."

BROOKLYN JEWISH CENTER ACTIVITIES

This Friday's Service Dedicated To Our College Youth

THE services this Friday night, December 24, which begin at 8:30 o'clock will be dedicated to the theme of our college youth. Every year at this season we have services at which this important theme is discussed. We shall have the pleasure to have as speakers two students of the Jewish Theological Seminary of America, both preparing for the Rabbinate — Mr. Herschel Levine and Mr. Amos Edelheit. They will both speak on the subject: "The Problems of the Jewish College Youth." Rabbi Levinthal will also take part in the Symposium.

Rev. Tucker will lead in the congregational singing and will render a vocal selection.

All Center members and their college sons and daughters are cordially invited to attend this important service.

Advance Notice

NEXT Friday night, January 31, the sermon will be preached by Rabbi Mordecai H. Lewittes.

Sisterhood Executive Board

AN Executive Board meeting of the Sisterhood will be held on Monday afternoon, December 27, at 1:30 o'clock. All members of the Board are earnestly requested to attend this meeting.

Cantata "What Is Torah" To Be Rendered at Membership Social

THE Brooklyn Zionist Youth Commission, of which Mr. Lester Lyons is chairman, sponsors a Choral Group consisting of members of the *Knutza* group of East Midwood. This group will render a cantata, "What Is Torah?" It has performed at various Zionist and Hadasah meetings and has been widely acclaimed. The group has been trained and is conducted by Mr. Norman Schanin, the supervisor of the Brooklyn Zionist Youth Commission. It has been sponsored as part of the program of the Youth Commission to promote cultural

activities among Zionist youth. The Commission has undertaken a number of important projects intended to strengthen the Youth Zionist movement in Brooklyn.

Employees' New Year's Gift Fund

IN view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund.

Members who wish to contribute to this fund are requested to please send their checks to the Center with the least possible delay.

NOTICE OF ANNUAL CENTER MEETING

IN accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 27, 1944, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and the Governing Board will take place.

A detailed report of the past year's activities will be rendered.

Sabbath Services

KINDLING of candles at 5:21 P.M.

Friday evening services at 5:00.

Sabbath services, Parsha Mikez Sarah, will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Rev. Rubin Tucker will officiate.

Mr. Samuel Edelheit will continue his lectures in Yiddish in the Beth Hamidrash on Saturday afternoons at 4:45 P.M.

Mincha services at 4:30.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 5:00.

Special Prayer Service

IN keeping with the request of President Roosevelt, that the Saturday, January 1, be made a special day of prayer for peace, Rabbi Levinthal hopes that all of our members will attend the services on that Sabbath morning when special prayers will be offered.

Red Cross Production Department

THE Red Cross Production Department will be closed until Tuesday, January 11.

The sale of War Bonds and Stamps will continue on Mondays, Tuesdays, Wednesdays and Thursdays from 11:00 A.M. to 4:00 P.M. and from 8:00 to 10:00 P.M.

Hosts at Kiddush

THANKS is extended to the following for acting as hosts for Kiddush given to the children on the Sabbaths marking Rosh Hodesh:

Mr. and Mrs. Morris Brukenfeld for the month of November.

Mr. and Mrs. Samuel Rottenberg for the Sabbath at which the new Hebrew School students were initiated.

Mr. and Mrs. Joseph Heimowitz, for the Kiddush which will be held on Saturday, December 25.

A Center Boy in the Pacific

LT. MYRON SILVERMAN, Jewish Chaplain serving on one of the islands in the Pacific, recently wrote to Dr. and Mrs. Reuben Finkelstein concerning their son, Capt. Leonard Field. The parents were persuaded to permit the *Review* to publish the following passage from the Chaplain's letter:

"Ever since Yom Kippur, when I first met Capt. Field, I have been wanting to write you to tell you what a real pleasure it has been to meet and to know your son. Without him, my weekly services would not be what they are — for in a sense he is my most capable 'shammash.' His interest and leadership has encouraged other men to attend — and he has been an invaluable aid to me in so many ways. I prize his friendship — and look forward eagerly to a long association with him."

Hebrew School Honor Roll

THE following children have excelled in their studies, attendance and deportment since the beginning of the term:

CLASS 1A-1:

Selma Vogel, Elias Jacobs, Bernard Feinberg, Joseph Serkez.

CLASS 1A-2:

Robert Gluckman, Herbert Lieberman, Barbara Joan Penzell.

CLASS 1-A-RAPID:

Phyllis Brooks, Ruth Pincus, Elaine Kaplan, Samuel Weinstein, Ronald Weiner.

CLASS 2A:

Shirley Aranow, Helen Aranow, Arnold Monto, Evelyn Winkler, Marlene Rogoff, Judith Goldstein.

CLASS 2B:

Barbara Alpert, Elaine Alpert, Martin Kramer, Harold Sobel.

CLASS 3:

Michael Horstein, Nancy Spiegel, Carl Teitelbaum, Paula Ellis, Joan Heimowitz.

CLASS 4:

Barbara Shiller, Julia Heimowitz, Lloyd Altman.

GRADUATING CLASS:

Greta Cohen, Herbert Berman, Morton Freilicher, Allan Miller, Lawrence Heimowitz, David Schaeffer, Goldie Wechsler.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Abraham L. Lippin of 255 Eastern Parkway upon the Bar Mitzvah of their son, Herbert, which will be celebrated at the Center this Saturday morning, December 25th.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of the following gifts:

Library

Major and Mrs. Sidney B. Becker of Washington, D. C., children of Mr. and Mrs. Nathan L. Goldstein, in honor of the birth of their son.

Rabbi I. H. Levinthal
Phyllis Edelman
Elza Schwartz

Prayer Books and Taleisim

Irving Finkelstein
Julius Leventhal
Alex Levine
Morris Rosen
Isaac Schrier

Public Libraries Receive Dr. Levinthal's Book

ALL of the thirty-seven branches of the Brooklyn Public Library, as well as a number of College and Institutional libraries, have received copies of Rabbi Levinthal's new book, "A New World Is Born," as a gift from Mr. Max Goldberg, a member of our Governing Board.

Become Acquainted With the Center Library

THE Brooklyn Jewish Center houses one of the largest Jewish libraries in the city. It contains thousands of books in Hebrew, Yiddish and English. Among them are rare volumes of Jewish interest. It is located on the school floor and is open to members as well as non-members on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 to 9:00 P.M. and Sundays from 10:00 A.M. to 3:00 P.M. The librarian, Dr. Chas. N. Rabinowitz,

a noted scholar and authority of Jewish literature, will be glad to have you visit the library and render any assistance.

Additions to Library

THE following books have been added to the library for circulation:

The Republic — Chas. A. Beard
The Battle Is the Pay-Off — Ralph Ingersoll

See Here, Private Hargrave — Marion Hargrave

The Forgotten Ally — Pierre Van Paassen

The Walsh Sisters — Kate Janeway

My Native Land — Louis Adamic

Survival — Phyllis Bottome

Maxim Litvinoff — A. N. Pope

The Epic of a People — A. Addleson

Some Recollections of C. G. Montefiore — Lucy Cohen

One Fair Daughter — Bruno Frank

The Middle East — E. Ben-Horin

The Story of Philosophy — Will Durant

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ADLER, BENJAMIN

Res. 495 Ocean Ave.

Bus. Cafeteria — 1110 Eastern Pkwy.
Married

Proposed by Joseph Goldstein and
George Dubrow

ALTMAN, GEORGE

Res. 775 Franklin Ave.

Bus. Pharmacy — 764 Franklin Ave.
Married

Proposed by Joseph Goldberg

AMSTER, SOL

Res. 320 Eastern Pkwy.

Bus. Camp — Minerva, N. Y.
Married

Proposed by Hyman Aaron

BELLUCK, Miss EVELYN

Res. 415 Herzl St.

BERNSTEIN, LAURENCE

Res. 3507 Bedford Ave.

Bus. Underwear — 64 W. 36th St.
Married

BRIMBERG, HENRY

Res. 1062 Park Pl.

Bus. Exporters — 4 Front St.

Proposed by Harry Schetzen and
Leo Kaufmann

BURROS, ELIAS

Res. 985 Park Pl.

Bus. Burlap Bags — 212 Water St.
Married

Proposed by Chas. Fine and
Louis Saffer

DANCIGER, MURRAY J.

Res. 621 Crown St.

Bus. Furniture — 240 Newport St.
Married

Proposed by H. J. Pashenz

FINK, DR. ABRAHAM

Res. 20 Belvedere St.

Bus. Physician — Same
Married

Proposed by Chas. Dilbert

FREILICHER, M.

Res. 576 Montgomery St.

Bus. Resident Buyer — 225 W. 34th St.
Married

GOLDOFF, SAMUEL

Res. 285 Lincoln Pl.

Bus. Jewelry — 155 Canal St.
Married

Proposed by Isador Lowenfeld

GRANOVSKY, ARTHUR

Res. 763 Eastern Pkwy.

Bus. Furniture — 235 E. 42nd St.
Married

Proposed by Joseph Goldstein

HOROWITZ, PAUL

Res. 100 Woodruff Ave.
 Bus. Strap Mfg. — 50 W. 17th St.
 Married
Proposed by Ben Martz

JAFFE, LEON

Res. 225 Eastern Pkwy.
 Bus. Desk Pads — 55 W. 17th St.
 Married
Proposed by Tobias Zwerdling

JANOW, SAMUEL K.

Res. 501 Montgomery St.
 Bus. Real Estate — 185 Montague St.
 Married
Proposed by I. Jerome Riker

KAPLAN, HYMAN

Res. 377 Montgomery St.
 Bus. General Mdse. — 193 Division St.
 Married

KAPLAN, ROBERT

Res. 763 Eastern Pkwy.
 Bus. Leather Goods — 55 W. 34th St.
 Married
Proposed by Joseph Goldstein

KLIN, SIDNEY

Res. 191 E. 42nd St.
 Bus. Steel — 25-20 Borden Ave.
 Married
Proposed by Abe Mann

KURZWEIL, MISS BIANCHE

Res. 929 Eastern Pkwy.

LORRLN, RICHARD J.

Res. 1717 Carroll St.
 Bus. Same
 Married

Proposed by Abe Mann

MITKOWSKY, HERMAN

Res. 5520 — 15th Ave.
 Bus. Laundry — 300 E. 42nd St.
 Married

Proposed by Herman B. Schell

RASLOFF, DAVID

Res. 9111 Avenue A
 Bus. Beverages — 218 Belmont Ave.
 Married
Proposed by Ben Martz

ROTHENBERG, HERMAN

Res. 255 Eastern Pkwy.
 Bus. Food Brokers — 100 Hudson St.
 Married
Proposed by Chas. Dilbert

SAVARICK, MICHAEL

Res. 1007 Winthrop St.
 Bus. Photography — Same
 Married

SIAMON, LOUIS

Res. 9115 Avenue A

HONOR ROLL

The following is an additional list of members, sons and grandsons of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.



Barnet, Howard, A S
 Bloom, Dr. Chas., Lt.
 Blumenfeld, Morton, Pvt.
 Caplan, Herbert
 Gellis, Saul, Sgt.
 Goldstein, Albert, A S
 Kammer, Moe J., Pvt.
 Schraub, Edgar G., Pvt.
 Wiener, Irving I., Capt.



The following is a list of promotions in rank:

Albert, Samuel, P.O. 3rd Cl., USMS
 Balmuth, Jerome B., 2nd Lt.
 Blankstein, Julius, Lt.
 Chizner, Leo, St. Sgt.
 Frankel, Sidney, C.P.O. USMS
 Garlick, Jerome, Cpl.
 Goldstein, Moe, W.O. USMS
 Koch, Lawrence, Pfc.
 Nelson, Philip, Pfc.
 Palevsky, Leon, Pfc.
 Robbins, Joseph C., Capt.
 Saffer, Sidney, Capt.
 Shapiro, Mortimer, F., Capt.
 Shofler, Walter K., Lt.



Bus. Leather Goods—2395 Pacific St.
 Married

Proposed by Ben Martz

SOBEL, LARRY

Res. 380 New York Ave.
 Bus. Artist — 307 W. 49th St.
 Married

Proposed by Irving L. Cohen

SWARZMAN, NAT

Res. 70 Lenox Rd.
 Bus. Rainbow Shops—42 Amboy St.
 Single
Proposed by Jacob A. Fortunoff and Oscar Swarzman

UDELL, HERBERT

Res. 284 New York Ave.
 Bus. Men's Clothing — 28 W. 23rd St.
 Married

Proposed by Dr. Chas. Windwer and Dr. Harry Katz

WASSERMAN, MISS SYDELLE

Res. 553 Elton St.

WEISBARTH, DAVID

Res. 631 Montgomery St.
 Married
Proposed by Louis Daum

The following have applied for reinstatement in the Brooklyn Jewish Center:

GELLIS, ABE

Res. 87 Schenck Ave.
 Bus. Provisions — 37 Essex St.
 Married
Proposed by Isidor Fine and Louis Simon

GILLIS, MRS. JENNIE

Res. 1344 Carroll St.
Proposed by Isidor Fine and Louis Simon

LOVETT, MAX

Res. 1267 President St.
 Bus. Sportswear — 229 W. 36th St.
 Married
Proposed by Irving L. Cohen

SCHULMAN, BERNARD R.

Res. 1204 Union St.
 Bus. Attorney — 26 Court St.
 Married

SUKON, HERMAN

Res. 135 Eastern Pkwy.
 Bus. Jobbers — 915 Broadway
 Married
Proposed by Chas. Saffer

MAURICE BERNHARDT,
Chairman, Membership Committee

THE JEWISH BOOK

[Continued from page 8]

Golden Mountain," became the muck-raker of the Chicago toughs with their horrible decay of Jewish life. I have, of course, reference to "The Old Bunch," no doubt a work of extraordinary realism, but no more typical of the American Jewish scene than the sewer is typical of the great city into which it is built.

The American theatre was greatly enriched and stimulated by Jewish playwrights and critics, and their company is considerable, but the Jew does not appear on the American stage, except, alas, in vaudeville as a caricature. For Jewish drama one must still go to the Yiddish theatre where there have been many notable productions in recent years. One looks in vain on the English stage for plays like "The Dybbuk," "The Golem," "Yoshe Kalb," "The Brothers Ashkenazi," "The Family Carnovsky," etc. Our American Jewish dramatists, men like Behrman, Elmer Rice, Kaufman, Moss Hart scorn the Jewish theme—even though the latter was associated for some years with Jewish institutions, including the Brooklyn Jewish Center.

Religion, the Jewish religion, is avowedly the Jew's principal occupation, a subject he should have enriched, for the benefit of those seeking guidance, information and enlightenment. Yet, where are the books to compare in depth and stature with R. Travers' "The Pharisees," or Prof. George Foote Moore's "Judaism?" The late Prof. Solomon Schechter, the last great head of the Jewish Theological Seminary, was also the last great Jewish scholar who, by instinct and feeling, knew how to translate the genius of his people in language that was both informing and charming. In the absence of later contributions by other men, his several volumes of essays are still being read with the delight of a quickened pulse.

The writer has gone a long way to illustrate what should be a simple and obvious truth. It is quite evident that the Jewish book in its present form fails to attract, lacks the alluring qualities of craftsmanship to make it a power in the life of the reading public. It is empty, it is superficial—worse, it is dull, flat to the point of yawning. Even the so-called scholarly books are more tiresome

than informing, written without either feeling or imagination. Professor Schechter had a word for this kind of scholarship. He called it *zettelgelehrsamkeit*. The writer cannot recall a single Jewish book of American authorship to belie his statement. These books are almost never bought, and seldom read for pleasure.

Instead of glossing over the facts, one should face them. Our youth is rebellious, or one should rather say, discriminating, especially in its reading. Boys or girls, when nagged by devout parents, may on occasion pay their respects to the synagogue and resign themselves to listening for a half hour to a dull sermon, but they will not be made to spend hours over a dull book when there are so many really fascinating books to entertain and amuse them.

But need Jewish books be boring? Will the content lose when the form is made attractive? What of similar books of other peoples? What of Jewish books of other ages? What of books in Hebrew or Yiddish today? In every age Jewish books were on a par with the literary productions of their time, in some instances even excelling them. Look to Spain; look to Italy; look to the Jewish masterpieces in Russia and Poland during the past seventy-five or a hundred years. Why only in America must the Jewish book drag behind, woefully behind, its English counterpart?

For literature in general to freely and adequately thrive, there must be a climate of opinion created by men of literary taste and judgment. American literature has such climate. Why not Jewish literature? When we have in our midst a man like Ludwig Lewisohn, teacher of a generation, why not invite him to sit on the boards of our Jewish publication societies, instead of the dull scholars and successful business and professional men who are the appointed arbiters of the cultural future of the Jews of this country? Such a step might not solve the problem. Campaigns and propaganda may still be necessary. But there will be the satisfaction of having attempted the rescue of the Jewish book from the dismal oblivion in which it finds itself at present.

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Eastern Parkway Zionist District Elects New Officers

At the annual meeting of the Eastern Parkway Zionist District 14, the following officers were elected:

Rabbi Israel H. Levinthal, Hon. President

Hon. William I. Siegel and Dr. David Tannenbaum, Hon. Vice-Presidents

Louis J. Gribetz, President

Joseph Goldberg, Vice-President and Chairman of Public Relations and Program Committee

Lester Lyons, Vice-President and Chairman of Cultural Activities Committee

Kalman Ostow, Vice-President and Chairman, Fund Raising Committee

Frank Schaeffer, Vice-President and Chairman of Youth Activities Committee

David Spiegel, Vice-President and Chairman of Membership Committee

Albert J. Silverman, Secretary

Jacob A. Fortunoff, Treasurer

Maurice Bernhardt, Chairman, Executive Committee

DO YOUR PART IN ENLARGING THE CENTER MEMBERSHIP

You can help make the list of new members grow rapidly if you will acquaint your friends with the fine work of the Center, with its high standing in the community.

Be as enthusiastic as you have the right to be, and your friends will follow you into the Center family.

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Far Rockaway 7-7100

Miami Beach, Florida
1236 WASHINGTON AVENUE
Miami 5-7777



Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

WILLIAM B. FELDSTEIN, Director

"It is the purpose of our Company to further the interest of real estate owners; to help solve their individual problems; to promote a spirit of friendly co-operation; to help secure honest and efficient administration of the City, State and National governments; to oppose unfair legislation and secure passage of laws beneficial to the property owners; and to render each and every type of service which shall have for its prime purpose the lightening of the burden of our assureds."

— FROM THE REPORT OF MR. HARRY STRONGIN,
PRESIDENT, TO POLICYHOLDERS, 1943

CONSOLIDATED TAXPAYERS MUTUAL INSURANCE COMPANY

HARRY STRONGIN, President



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